

**T**HE *Pilgrims Progress*, having  
several Impressions, and with  
Acceptation among the People  
(there are some malicious men of our  
fession, of lewd principles, living honestly,  
and Covering other mens faults,  
which we call *Double Dealers*, and of this  
society is *Thomas Bowyer* the Printer, who  
Actually printing the Book for himself, and  
five more of his Confederates, hath taken  
he hath so abominably and basely altered  
the true Copie, and changed the meaning  
that they have abused the good  
Iesus, and the Proprietor of the  
if it distressed them, they  
the Name of the Lord, and  
the Name of the Lord, and  
the old lewd man, who  
to be read, and then  
the Name of the Lord, and  
the Name of the Lord, and  
as it always has been, and  
hath as the third had, The  
ture before the Title, and hath  
12 passages of the Book, and  
quite thorow the Book, and the  
feet hath not

*N. Parker*

*This is Printed, and sold by*

*THE NEW YORK PUBLIC LIBRARY*





THE  
Pilgrim's Progress  
FROM  
THIS WORLD,  
TO

That which is to come

Delivered under the Similitude of a

**DREAM**

Wherein is Discovered,  
The Manner of his setting out  
His Dangerous JOURNEY,  
AND

Safe Arrival at the Desired Country.

By JOHN BUNYAN.

The Fourth Edition, with Additions.

I have used Similitudes. *Hosea 12. 10.*

Licensed and Entered according to Act

in LONDON,

Printed for Nath. Ponder, at the Peacock  
in the Poultry near the Church, 1680.

*Advertisement.*

**T**Here is an Exposition of the 6, 7, 8, 9, and 10. Chapters of the *Hebrews* in the Press, and will be published very suddenly, being the third Volumn of that Exposition: By *John Owen, D. D.* Sold by *Nathaniel Ponder* in the *Pontrey.*

The

## The Author's Apology for His B O O K.

*When at the first I took my Pen in hand,  
Thus for to write ; I did not understand  
That I at all should make a little Book  
In such a Mode : Nay, I had undertook  
To make another ; which when almost done,  
Before I was aware, I this began.*

*And thus it was : I writing of the Way  
And race of Saints in this our Gospel-day,  
Fell suddenly into an Allegory  
About their Journey, and the way to Glory ;  
In more than Twenty things, which I set down :  
This done, I Twenty more had in my Crown ;  
And they again began to multiply,  
Like sparks that from the coals of Fire do fly :  
Nay then, thought I, if that you breed so fast,  
I'll put you by your selves, lest you at last  
Should prove ad infinitum, and eat out  
The Book that I already am about.*

*Well, so I did ; but yet I did not think  
To shew to all the World my pen and Ink  
In such a mode ; I only thought to make  
I knew not what : Nor did I undertake  
Thereby to please my Neighbour ; no not I ;  
I did it mine own self to gratifie.*

*Neither did I but vacant seasons spend  
In this my Scribble ; Nor did I intend  
But to divert my self in doing this,  
From worser thoughts, which make me do amiss.*

## The Authors Apology for his Book.

Thus I set Pen to Paper with delight,  
And quickly had my thoughts in black & white.  
For having now my Method by the end;  
Still as I pull'd, it came; and so I pen'd  
It down; until it came at last to be,  
For length & breadth the bigness which you see.

Well, when I had thus put my ends together,  
I shew'd them others, that I might see whether  
They would condemn them, or them justifie:  
And some said, let them live; some let them die:  
Some said, John, Print it; others said, not so:  
Some said it might do good; others said, no.

Now was I in a straight, and did not see  
Which was the best thing to be done by me:  
At last I thought, since you are thus divided,  
I Print it will, and so the case decided.

For, thought I, some I see would have it done,  
Though others in that Channel do not run.  
To prove then who advised for the best,  
Thus I thought, if now I did denye  
Those that would have it, thus to gratifie;  
I did not know, but hinder them I might,  
Of that which would to them be great delight.  
For those which were not for its coming forth;  
I said to them, offend you I am loth:  
Yet since your Brethren pleased with it be,  
Forbear to judge, till you do further see.

If that thou wilt not read, let it alone;  
Some love the Meat, some love to pick the Bone:  
Yea,

## The Authors Apology for his Book,

Tea, that I might them better palliate,  
I did too with them thus, Expostulate.

May I not write in such a style as this?  
In such a Method too, and yet not misse  
My end, thy good? why may it not be done? (none;  
Dark clouds bring waters, when the bright bring  
Tea, dark, or bright, if they their silver drops,  
Cause to descend, the Earth, by yielding Crops,  
Gives praise to both, and carpeeth not at either:  
But treasures up the Fruit, they yield together:  
Tea, so commixes both, that in her Fruit  
None can distinguish this from that, they saie  
Her well, when hungry: But if she be full,  
She spues out both, & makes their blessings null.

You see the ways the Fisher-man doth take  
To catch the Fish; what Engine doth he make?  
Behold! how he engageth all his wits;  
Also his Snares, lines, angles, hooks and nets:  
Yet Fish there be, that neither Hook, nor Line,  
Nor Snare nor Net, nor Engine can make thine:  
They must be grop'd for, and be tickled too:  
Or they will not be catcht what e're you do.

How doth the Fowler seek to catch his game  
By divers means, all which one cannot name?  
His gun, his nets, his lime-twiggs, light & bell:  
He creeps, he goes, he stands; yea, who can tell  
Of all his Postures? yet there's none of these  
Will make him Master of what Fowls he please.  
Tea, he must Pipe and Whistle to catch this,  
Yet if he does so, that Bird he will miss.

## The Authors Apology for his Book.

If that a Pearl may in a Toads-head dwell,  
And may be found too in an Oister-shell;  
If things that promise nothing, do contain  
What better is than Gold? who will disdain,  
That have an inkling of it, there to look,  
That they may find it? Now my little Book,  
(Tho void of all those paintings that may make  
It with, this, or the other man to take,)  
Is not without those things that do excell,  
What do in brave, but empty Notions dwell.

Well, yet I am not fully satisfy'd, (try'd.  
That this your book will stand, when soundly  
Why, what's the matter? It is dark, what tho?  
But it is feigned: What of that I tro?

Some men by feigned words as dark as mine.  
Make Truth to spangle, and its Rays to shine.  
But they want solidness: speak man thy mind:  
They drown the weak; Metaphors make us  
Solidity, indeed, becomes the Pen (blind.

Of him that writeth things Divine to Men:  
But must I needs want solidness, because  
By Metaphors I speak; was not Gods Laws,  
His Gospel-laws in olden time held forth  
By Types, Shadows and Metaphors? Yet loth  
Will any sober Man be to find fault  
With them, lest he be found for to assault  
The highest Wisdom: No, he rather stoops,  
And seeks to find out what by Pins and Loops,  
By Calves, and Sheep, by Heifers, and by Rams,  
By Birds and Herbs, and by the blood of lambs,  
God

## The Authors Apology for his Book.

God speaketh to him: and happy is he  
That finds the Light, & Grace that in them be.

Be not too forward therefore to conclude,  
That I want solidness; that I am rude:

All things solid in shew, not solid be;  
All things in Parables despise not we,  
Lest things most hurtful, lightly we receive;  
And things that good are, of our Souls bereave.

My dark and cloudy words, they do but hold  
The Truth, as Cabinets inclose the Gold.

The Prophets used much by Metaphors  
To set forth Truth; Yea, who so considers  
Christ, his Apostles too, shall plainly see,  
That Truths, to this day, in such Mantles be.

Am I affraid to say that Holy Writ, (Exit;  
Which for its Style, and Phrase, puts down all  
Is every where so full of all these things,  
(Dark Figures, Allegories,) yet there springs  
From that same Book, that lustre, & those rays  
Of light, that turns our darkest nights to day.

Come, let my Carper, to his Life now look,  
And find there darker Lines, than in my Book.  
He findeth any: Yea, and let him know, (too  
That in his best things, there are worse lines)

May we but stand before Impartial Men,  
To his poor One, I dare adventure Ten.  
They will take my meaning in these lines,  
Far better than his lies in Silver Shrines.

Come, Truth, altho in Swadling-cloths, I find  
Informs the Judgement, rectifies the Mind.



## The Authors Apology for his Book,

Pleases the Understanding; makes the Will  
Submit; The Memory too it doth fill  
With what doth our Imaginations please;  
Likewise, it tends our Troubles to appease.

Sound words I know Timothy is to use;  
And old Wives Fables he is to refuse.

But yet grave Paul him no where did forbid  
The use of Parables; in which lay hid (were  
That gold, those pearls, and precious stones that  
Worth digging for, and that with greatest care.

Let me add one word more, O Man of God!  
Art thou offended? Dost thou wish I had  
Put forth my Matter in another dress;  
Or that I had in things been more express?  
Three things let me propound, then I submit  
To those that are my betters, (as is fit.)

1. I find not that I am deny'd the use  
Of this my Method, so I no abuse  
Put on the Words, Things, Readers; or be rude  
In handling Figure or Similitude,  
In application; But, all that I may,  
Seek the advance of Truth, this or that way:  
Deny'd did I say? Nay, I have leave,  
(Example too, and that from them that have  
God better pleased by their words or Ways,  
Than any Man that breatheth now adays,)  
Thus to express my mind, thus to declare  
Things unto thee that Excellentest are.

2. I find that Men (as high as trees) will write  
Dialogic-wise; yet no Man doth them slight

For

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T



## The Authors Apology for his Book.

For writing so: Indeed if they abuse  
Truth, cursed be they, and the craft they use  
To that intent; but yet let Trut be free  
To make her Salleys upon Thee, and Me,  
Which way it pleases God: For who knows how,  
Better than he that taught us first to Plow;  
To guide our Mind and Pens; for his design?  
And he makes base things, usher in Divine.

3. I find that Holy Writ in many places,  
Hath semblance with this method, where the  
Do call for one thing, to set forth another: (cases  
Use it I may then, and yet nothing smother  
Truths Golden Beams; Nay, by this method may  
Make it cast forth its Rays as light as day.

And now, before I do put up my Pen,  
I'll shew the profit of my Book, and then  
Commit both thee, and It unto that hand (Stand  
That pulls the strong down, & makes weak ones

This Book it chalketh out before thine eyes;  
The Man that seeks the Everlasting Prize:  
It shews you whence he comes, whither he goes;  
What he leaves undone; Also what he does:  
It also shews you how he runs, and runs,  
Till he unto the Gate of Glory comes.

It shews too, who sets out for Life amain,  
As if the lasting Crown they would attain:  
Here also you may see the reason why  
They lose their labour, and like fools do die.

This Book will make a Traveller of thee,  
If by its Counsel thou wilt ruled be;

## The Authors Apology for his Book.

It will direct thee to the Holy-Land,  
If thou wilt its Directions understand.  
Yea, it will make the slothful, active be;  
The blind also, delightful things to see.  
Art thou for something rare, and profitable?  
Wouldst thou see a Truth within a Fable?  
Art thou forgetful? Wouldst thou remember  
From New-years-day to th' last of December?  
Then read my Fancies, they will stick like Burs,  
And may be to the Helpleß, Comforters.

This Book is writ in such a Dialect,  
As may the minds of listless Men affect:  
It seems a Novelty, and yet contains  
Nothing but sound, and honest Gospel-strains.  
Wouldst thou divert thy self from Melancholy?  
Wouldst thou be pleasant, yet be far from folly?  
Wouldst thou read Riddles, and their Explana-  
Or else be drowned in thy Contemplation?  
Dost thou love picking-meat or wouldst thou see  
A Man i' th Clouds, and hear him speak to thee?  
Wouldst thou be in a Dream, and yet not sleep?  
Or wouldst thou in a moment Laugh and weep?  
Wouldst thou lose thy self, and catch no harm?  
And find thy self again without a charm? (What  
Wouldst read thy self, and read thou knowst not  
And yet know whether thou art blest, or not,  
By reading the same Lines? O then come hither,  
And lay my Book, thy Head & Heart together.

JOHN BUNYAN.

THE

THE  
Pilgrims Progress :

In the Similitude of a

DREAM

AS I walk'd through the  
Wilderness of this  
World, I lighted on a  
certain place where  
was a \* Denn : And I laid me \* Goal  
down in that place to sleep : And  
as I slept I dreamed a Dream. I  
dreamed, and behold I saw a  
Man \* cloathed with Rags, standing  
in a certain place, with his face from  
his own House, a Book in his hand,  
and a great burden upon his Back.  
I looked, and saw him open the  
Book, and read therein; and as  
he read, he wept and trembled  
and not being able longer to con-  
tain, he brake out with a lamenta-  
ble cry; saying, \* What shall I do?

The  
Goal

1<sup>st</sup> 64. 2.  
L. k. 14. 33.  
Psal. 38. 4.  
Hab. 3. 2.  
A. 2. 16. 31.

His Out-  
cry.  
A. 2. 1.  
27.

In

# The Pilgrims Progress.

In this plight therefore he went home, and refrained himself as long as he could, that his Wife and Children should not perceive his distress, but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his wife and Children; and thus he began to talk to them, *O my dear wife, saith he, and you the Children of my bowels, I your dear friend am in my self undone, by reason of a burden that lieth hard upon me: moreover, I am for certain informed, that this our City will be burned with fire from Heaven, in which fearful overthrow, both my self, with thee, my wife, and you my sweet babes, shall miserably come to ruine; except (the which,\* yet I see not) some way of escape can be found, whereby we may be delivered.* At this, His Relations they were sore amazed; not for that they believed, that what he said to them was true, but because they thought, that some frenzy distemper had got into his head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got

*He knows  
no way of  
escape as  
yet.*

got him to bed; but the night was as troublesome to him as the day: wherefore instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; and he told them, worse and worse. He also set to talking to them again, but they began to be hardened. \* They also thought to drive away his distemper by harsh and surly carriages to him: Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him: wherefore he began to retire himself to his Chamber to pray for, and pity them; and also to condole his own misery: he would also walk solitarily in the Fields, sometimes reading, and sometimes praying; and thus for some dayes he spent his time.

\* Carnal  
Physick for  
a Sicke Soul.

Now, I saw, upon a time, when he was walking in the Fields, that he was (as he was wont) reading in his Book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, *What shall I do to be saved?*

17, 16, 30.  
11.

I saw

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I saw also that he looked *this* way, and *that* way, as if he would run; yet he stood still, because, (as I perceived,) he could not tell which way to go. I looked then, and saw a man named *Evangelist*, coming to him, and asked, *Wherefore dost thou cry?* He answered, Sir, I perceive by the Book in my hand, that I am condemned to die, and \* after that, to come to judgment; and I find that I am not \* willing to do the first, nor \* able to do the second.

\* Heb 9. 27

\* Job 26. 21

12

\* Ezek. 22.

14

Then saith *Evangelist*, Why not willing to die? since this life is attended with so many evils? The Man answered, because I fear that this burden that is upon my back, will sink me lower than the Grave; and I shall fall into \* *Tophet*. And Sir, if I be not fit to go to Prison, I am not fit to go to Judgment, and from thence to Execution; and the thoughts of these things make me cry.

\* Isa. 30. 33

Then saith *Evangelist*, if this be thy condition, why standest thou still? He answered, because I know not whither to go, Then he gave him

him

# The Pilgrims Progress. 5

him a \* *Parchmen-Roll*; and there was written within, \* *Fly from the wrath to come.* \* Conviction of the necessity of flying \* Mar. 3.7.

The Man therefore read it, and looking upon *Evangelist* very carefully; said *Wither must I fly?* Then said *Evangelist*, pointing with his finger over a very wide field, *Do you see yonder \* Wicket-gate?* The Man said, No. Then said the other, *Do you see yonder \* shining light?* he said, *I think I do.* Then said *Evangelist*, *Keep that light in your eye, and go up directly thereto, \* so shalt thou see the Gate; at which when thou knockest, it shall be told thee what thou shalt do.* \* Mar. 7. Psal. 119. 105. 2 Per. 1. 19. \* Christ, and the way to him cannot be found without the Word.

So I saw in my *Dream*, that the Man began to run; now he had not run far from his own door, but his Wife and Children perceiving it, began to cry after him to return: \* but the Man put his fingers in his ears, and ran on, crying, *Life, Life, Eternal Life:* so he looked not behind him, \* but fled towards the middle of the Plain. \* Luke 14. 16. \* Gen. 19. 17.

The Neighbors also came out to see him run, and as he ran, some \* They that fly from the wrath to come, are a Gazing-stock to the World. Jer. 20. 19. mocked,



\* Obſtinate  
and Pliable  
follow him.

mocked, others threatned, and ſome cried after him to return : And among thoſe that did ſo, there were two that were reſolved to fetch him back by force. \* The name of the one was *Obſtinate*, and the name of the other *Pliable*. Now by this time the Man was got a good diſtance from them ; but however they were reſolved to purſue him ; which they did, and in a little time they overtook him. Then ſaid the Man, Neighbors, *Wherefore are you come ?* They ſaid, to perſwade you to go back with us ; but he ſaid, that can by no means be : You dwell, (ſaid he,) in the City of *Destruction*, (the place alſo where I was born) I ſee it to be ſo ; and dying there, ſooner or later, you will ſink lower than the Grave, into a place that burns with Fire and Brimſtone, be content good Neighbors, and go along with me.

\* Obſtinate.

\* *What,* ſaid *Obſtinate*, and leave our Friends, and our Comforts behind us !

\* *Chriſtian.*

\* Yes, ſaid *Chriſtian*, (for that was his name) becauſe, that *all, which you ſhall forſake,* is not \* worthy to be

\* 1 Cor. 4.  
18.



# The Pilgrims Progress

6

be compared with a little of that that I am seeking to enjoy, and if you will go along with me, and hold it, you shall fare as I my self; for there where I go, is \* enough, and to spare; Come away, and prove my words.

\* Luke 15. 17

Obst. What are the things you seek, since you leave all the world to find them?

Chr, I seek an \* Inheritance, incorruptible, undefiled, and that fadeth not away; and it is laid up in Heaven, \* and safe there, to be bestowed at the time appointed, on them that diligent seek it. Read it so, if you will, in my Book.

\* 1 Pet. 1. 4

\* Heb. 11. 16.

Obst. Tush, said Obstinate, away with your Book; will you go back with us, or no?

Chr. No, not I, saith the other; because I have laid my hand to the \* Plow.

\* Luk. 9. 62.

Obst. Come then, Neighbor Pliable, let us turn again, and go home without him; there is a company of these Craz'd-headed Coxcombs, that when they take a fancy by the end, are wiser in their own eyes then seven men that can render a reason.

Pli.

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*Pli.* Then said *Pliable*, don't re-  
vile; if what the good *Christian*  
says, is true, the things he looks af-  
ter are better then ours; my heart  
inclines to go with my Neighbor.

*Obst.* What! more fools still? be  
ruled by me, and go back; who knows  
whither such a brain-sick fellow will  
lead you? go back, go back, and be wise.

\* *Christl.*  
an and *Ob-*  
stinate pull  
for *Pli-*  
able's Soul.

*Chr.* Nay, but do thou\* come  
with thy Neighbour *Pliable*, there  
are such things to be had which I  
spoke of, and many more Glories  
besides; if you believe not me, read  
here in this Book; and for the truth  
of what is exprest therein, behold,  
all is confirmed by the \* Blood of  
him that made it.

\* *Heb.* 9.  
17, 18, 19,  
20, 21.

\* *Pliable*  
contented to  
go with  
*Christl.*

*Pli.* \* Well Neighbour *Obstinate*  
(saith *Pliable*) I begin to come to a  
point, I intend to go along with this  
good man, and to cast in my lot with  
him: But my good Companion, do you  
know the way to this desired place?

*Chr.* I am directed by a man  
whose name is *Evangelist*, to speed  
me to a little Gate that is before us,  
where we shall receive instructions  
about the way.

*Pli.* Come then good Neighbour, let

# The Pilgrims Progress. 9

us be going, then they went both together.

Obst. And I will go back to my place said *Obstinate*: \* I will be no Companion of such mis-led fantastical Fellows.

\* *Obstinate goes railing back.*

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went \* talking over the Plain; and thus they began their discourse.

\* *Talk between Christian and Pliable.*

*Chr.* Come Neighbour *Pliable*, how do you do? I am glad you are perswaded to go along with me; had even *Obstinate* himself, but felt what I have felt of the powers, and terrors of what is yet unseen, he would not thus lightly have given us the back.

*Pli.* Come Neighbor *Christian*, since there is none but us two here, tell me now further, what the things are: and how to be enjoyed, whither we are going.

*Chr.* I can better conceive of them with my mind, than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

*Pli.* And do you think that the words of your Book, are certainly true?

*Chr.*

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*Chr.* Yes verily, for it was made  
*\* Tit. 1. 2.* by him that \* cannot lie.

*Pli.* Well said; what things are  
*they?*

*\* Isa. 4. 5.* *Chr.* There is an \* endless King-  
*27.* dom to be inhabited, and everlast-  
*John 10.* ing life to be given us; that we may  
*27, 28, 29.* inhabit that Kingdom for ever.

*Pli.* Well said, and what else?

*\* 1 Tim. 4* *Chr.* There are Crowns of Glory  
*3.* to be given us; \* and Garments  
*Rev. 23. 4.* that will make us shine like the Sun  
*Match. 13.* in the Firmament of Heaven.

*Pli.* This is very pleasant, and what  
*else?*

*\* Isa. 15. 8.* *Chr.* There shall be no more cry-  
*Rev. 7. 16,* ing, \* nor sorrow; for he that is  
*27. ch. 21. 4* owner of the place, will wipe all  
tears from our eyes.

*Pli.* And what Company shall we  
*have there?*

*\* Isa. 6. 2.* *Chr.* There we shall be with Se-  
*1 Thess. 4.* raphims, \* and Cherubims, Creatures  
*26, 17.* that will dazle your eyes to look  
*Rev. 7. 57* on them: There also you shall meet  
with thousands, and ten thousands  
that have gone before us to that  
place; none of them are hurtful,  
but loving, and holy; every one  
walking in the light of God; and  
stand-

standing in his presence with acceptance for ever : In a word, there, there we shall see the \* Elders with their Golden Crowns : There we shall see the Holy \* Virgins with their Golden Harps. There we shall see \* Men that by the Word were cut in pieces, burnt in flames, eaten of Beasts, drowned in the Seas, for the love that they bear to the Lord of the place ; all well, and clothed with \* immortality, as with a Garment.

\* Rev. 4.

\* ch. 14.

12, 3, 4, 5.

\* John 12.

25.

\* 1 Cor. 5.

2, 3, 5.

*Pli. The hearing of this is enough to ravish ones heart ; but are these things to be enjoyed ? how shall we get to be sharers hereof ?*

*Chr. The Lord, the Governor of the Country, hath recorded that \* in this Book : the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.*

\* Isa. 55. 10

John 7. 37.

ch. 8. 37.

Rev. 22. 6.

ch. 22. 17.

*Pli. Well, my good Companion, glad am I to hear of these things : Come on, let us mend our pace.*

*Chr. I cannot go so fast as I would, by reason of this burden that is on my back.*

*Now I saw in my Dream, that just as they had ended this talk, they drew*

The  
Slough  
so-Dispond.

drew near to a very *Miry* Slough that was in the midst of the Plain, and they being heedless, did both fall suddenly into the bog. The name of the Slough was *Dispond*. Here therefore they wallowed for a time, being grievously debauched with the dirt; And *Christian*, because of the burden that was on his back, began to sink in the Mire.

*Pli*. Then said *Pliable*, Ah, Neighbour *Christian*, where are you now?

*Chr*. Truly said *Christian*, I do not know.

*Pli*. At that *Pliable* began to be offended; and angerly, said to his fellow, Is this the happiness you have told me all this while of? if we have such ill speed at our first setting out, What may we expect, how near this and our journey's end? \* May I get out again with my life, you shall possess the brave Country alone for me. And with that he gave a desperate struggle or two, and got out of the Mire, on that side of the Slough which was next to his own house: So away he went, and *Christian* saw him no more.

Wherefore *Christian* was left to

tum-

tumbled in the Slough of Despond alone; but still he endeavoured to struggle to that side of the Slough, that was still further \* from his own House, and next to the VVicket-gate; the which he did, but could not get out, because of the burden that was upon his back: But I beheld in my Dream, that a Man came to him, whose Name was *Help*, and asked him, *What he did there?*

\* Christian  
in trouble,  
seeks still to  
get further  
from his  
own House.

*Chr.* Sir, said *Christian*, I was bid go this way, by a Man called *Evangelist*, who directed me also to yonder Gate, that I might escape the wrath to come: And as I was going thither, I fell in here.

*Help.* But why did not you look for  
\* the steps?

\* The Pro-  
mises.

*Chr.* Fear followed me so hard, that I fled the next way, and fell in.

*Help.* Then, said he, \* Give me thy hand; so he gave him his hand, and \* he drew him out, and set him upon sound ground, and bid him go on his way.

\* H. sp lifts  
him out.

\* Psa. 40. 2.

Then I stepped to him that pluckt him out, and said; Sir, wherefore, since over this place is the way from the City of *Destruction*, to yonder  
B Gate,



Gate, is it, that *this* Plat is not mended, that poor Travellers might go thither with more security? And he said unto me, this *Miry flow*, is such a place as cannot be mended: It is the descent whither the \* scum and filth that attends conviction for sin doth continually run, and therefore is it called the *Slough of Dispond*: for still as the sinner is awakened about his lost condition, there ariseth in his Soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this ground.

\* Isa. 35. 3.

It is not the \* pleasure of the King that this place should remain so bad; his Labourers also, have by the direction of His Majesties Surveyors, been for above this sixteen hundred years, imployed about this patch of ground, if perhaps it might have been mended: Yea, and to my knowledge, said he, *Here* hath been swallowed up, at least, twenty thousand Cart-loads; yea, millions of wholesome Instructions, that have at all seasons been brought from all places of the Kings Dominions;

\* What  
mak's the  
Slough of  
Dispond.



nions; (and they that can tell, say, they are the best materials to make good ground of the place,) if so be it might have been mended, but it is the *Slough of Dispond still*; and so will be, when they have done what they can.

True, there are by the direction of the Law-giver, certain good and substantial \* steps, placed even through the very midst of this *Slough*; but at such time as this place doth much spue out its filth, as it doth against change of Weather, these steps are hardly seen; or if they be, men through the dizziness of their Heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there; but the ground is \* good when they are once got in at the Gate.

\* The Promises of forgiveness and acceptance to life by Faith in Christ.

\* 1 S. m 13 23.

Now I saw in my Dream, that by this time \* *Pliable* was got home to his House again. \* So his Neighbours came to visit him; and some of them called him *wise Man* for coming back; and some called him *Fool* for hazarding himself with *Christian*; others again did mock at his Cow-

\* Pliable got home, & is visited by his Neighbours. \* His Entertainment by them at his return.

ardliness; saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor *Christian* behind his back. And thus much concerning *Pliable*.

\* *Worldly-  
Wileman  
meets with  
Christian.*

Now as *Christian* was walking solitarily by himself, he espied one afar off, come crossing over the field \* to meet him; and their hap was to meet just as they were crossing the way of each other. The Gentlemans Name that met him was, Mr. *Worldly Wiseman*, he dwelt in the Town of *Carnal-Policy*, a very great Town, and also hard by, from whence *Christian* came. This man then meeting with *Christian*, and having some inckling of him, (for *Christian*'s setting forth from the City of *Destruction*, was much noised abroad, not only in the Town where he dwelt, but also it began to be the *Town-talk* in some other places.) Master *Worldly-Wiseman* therefore, having some guess of him, by beholding his laborious going, by observing his sighs

sighs and groans, and the like; began thus to enter into some talk with Christian.

VVorl. *How now, good fellow, whither away after this burdened manner?*

*talk be-  
tween Mr.  
Worldly-  
Wiseman  
and Chri-  
stian.*

Chr. A burdened manner indeed, as ever, I think, poor creature had. And whereas you ask me, *Whither away*, I tell you, Sir, I am going to yonder VVicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

VVorl. *Hast thou a VVife and Children?*

Chr. Yes, but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks, I am as \* if I had none.

\* 1 Co. 7.  
29.

VVorl. *Wilt thou hearken to me, if I give thee Counsel?*

Chr. If it be good, I will; for I stand in need of good Counsel.

VVorl. \* I would advise thee then, that thou with all speed get thy self rid of thy burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee, till then.

\* Worldly  
Wiseman's  
counsel to  
christian.

*Chr.* That is that which I seek for, even to be rid of this heavy burden; but get it off my self I cannot: nor is there any man in our Countrey that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

*Worl.* Who bid you go this way to be rid of thy burden?

*Chr.* A man that appeared to me to be a very great and honourable person; his Name, as I remember, is *Evangelist*.

• M. World-  
ly - Wile-  
man con-  
demned E

Evangelist  
counsel.

*Worl.* \* I besbrow him for his Coun-  
sel; there is not a more dangerous and  
troublesome way in the world, than is

that unto which he hath directed thee;  
and that thou shalt find, if thou wilt be  
ruled by his Counsel: Thou hast met  
with something (as I perceive) alrea-  
dy; for I see the dirt of the Slough  
of Dispond is upon thee, but that  
Slough is the beginning of the sorrows  
that do attend those that go on in that  
way: hear me, I am older than thou:  
thou art like to meet him in the way  
which thou goest, Wearisomness, Pain-  
fulness, Hunger, Perils, Nakedness,  
Sword, Lions, Dragons, Darknes; and

in

in a word, death, and what not? These things are certainly true, having been confirmed by many Testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

Chr. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: \* nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

*\*The frame  
of the heart  
of young  
Christians.*

Worl. How camest thou by the burden at first?

Chr. By reading this Book in my hand.

VVor. \* I thought so; and it is happened unto thee as to other weak men, who meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, (as thine I perceive has done thee) but they run them upon desperate ventures, to obtain they know not what.

*\* Worldly-  
Wise man  
does not like  
that M<sup>n</sup>  
should be  
Serious in  
reading the  
Bible.*

Chr. I know what I would obtain: it is ease for my heavy burden.

VVorl. But why wilt thou seek for ease this way, seeing so many dangers

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attend it, especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into: yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.

Chr. Sir, pray open this secret to me.

\* Whether  
M. World-  
ly prefers  
Morality  
before the  
Straight  
Gate.

Worl.\* Why, in yonder Village, (the Village is named Morality) there dwells a Gentleman, whose Name is Legality, a very judicious man (and a man of a very good name) that has skill to help men off with such burdens as thine are, from their shoulders: yea, to my knowledge, he hath done a great deal of good this way: Ai, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his Son, whose name is Civility, that can do it (to speak on) as well as the old Gentleman himself:

There-

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There, I say, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and Children to thee to this Village, where there are houses now stand empty, one of which thou mayest have at reasonable rates: Provision is there also cheap and good, and that which will make thy life the more happy, is, to be sure there thou shalt live by honest neighbors, in credit and good fashion.

\* Now was *Christian* somewhat at a stand, but presently he concluded; if this be true which this Gentleman hath said, my wisest course is to take his advice, and with that he thus farther spoke.

\* *Christian*  
Snared by  
Mr. world-  
ly Wife-  
mans words.

*Chr.* Sir, which is my way to this honest man's house?

*Wor.* Do you see yonder \*high hill?

*Chr.* Yes, very well.

\* *Mount*  
*Sinai.*

*Wor.* By that Hill you must go, and the first house you come at, is his.

So *Christian* turned out of his way to go to Mr. *Legality's* house for help: but behold, when he was got now hard by the Hill, it seemed

\* Christian  
 afraid that  
 Mount Si-  
 nai would  
 fall on his  
 head.

\* Exod. 19  
 18.  
 \* Ver. 16.

\* Heb. 12.  
 11.

\* Evange-  
 list findeth  
 Christian  
 under  
 Mount Si-  
 nai and  
 looketh se-  
 verely upon  
 him.

\* Evange-  
 list reasons  
 afresh with  
 Christian.

so high, and also, that side of it that was next the way side, did hang so much over, that Christian was \* afraid to venture further, lest the Hill should fall on his head : wherefore there he stood still, and wotted not what to do. Also his burden, now, seemed heavier to him, than while he was in his way. There came also \* flashes of fire out of the Hill, that made \* Christian afraid that he should be burned : here therefore he swet, and did quake for \* fear. And now he began to be sorry that he had taken Mr. worldly-Wise-mans Counsel ; and with that he saw \* Evangelist coming to meet him ; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer, and coming up to him. he looked upon him with a severe and dreadful countenance : and thus began to reason with Christian.

Evan. \* What doest thou here Chri-  
 stian ? said he, at which words Chri-  
 stian knew not what to answer :  
 wherefore, at present he stood speech-  
 less before him. Then said Evangelist  
 farther, Art not thou the man that I  
 found



found crying, without the walls of the City of Destruction?

Chr. Yes, dear Sir, I am the man, said Christian.

Evan Did not I direct thee the way to the little wicket gate?

Chr. Yes, dear Sir, said Christian.

Evan, How is it then that thou art so quickly turned aside, for thou art now out of the way.

Chr. I met with a Gentleman, so soon as I had got over the Slough of Despond, who perswaded me, that I might in the Village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that Gentleman to you?

Chr. Why, he asked me whither I was going, and I told him.

Evan. And what said he then?

Chr. He asked me if I had a Family, and I told him: but, said I,  
I am

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I am so loden with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. *And what said he then?*

Chr. He bid me with speed get rid of my burden, and I told him 'twas ease that I sought: And said I, I am therefore going to yonder Gate to receive further direction how I may get to the place of deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties, as the way, Sir, that you set me: which way, said he, will direct you to a Gentleman's house that hath skill to take off these burdens: So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden: but when I came to this place, and beheld things as they are. I stopped for fear, (as I said) of danger: but I now know not what to do.

Evan. *Then (said Evangelist) stand still a little, that I may shew thee the words of God.* So he stood trembling. *Then (said Evangelist)*

\* He . 12.

22.

\* See that ye refuse not him that speaketh: for if they escaped not who refused.

sed.

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sed him that spake on Earth, \* much more shall not we escape, if we turn away from him that speaketh from Heaven. He said moreover, \* Now the just shall live by faith; but if any man draws back, my soul shall have no pleasure in him. He also did thus apply them, Thou art the man that art running into this misery, thou hast began to reject the counsel of the most high, and to draw back thy foot from the way of peace, even almost to the hazarding of my Perdition.

\* Evangelist convinces christi-  
an of his Er-  
ror.  
\* chap. 10.  
38.

Then Christian fell down at his foot as dead, crying, Wo is me, for I am undone: at the sight of which Evangelist caught him by the right hand, saying, all manner of sin and blasphemies shall be forgiven unto men; be not faithless, but believing; then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Matth. 23.  
Mark 3.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now shew thee who it was that deluded thee, and who it 'twas also to whom he sent thee. \* The man that met thee, is one *Worldly-wiseman*, and

\* Mr. world-  
ly Wise-  
man de-  
sed by E-  
vangelist

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and rightly is he so called; partly  
 \* 1 John 4. \* because he favourerh only the Do-  
 3. ctine of this World (therefore he  
 always goes to the Town of *Morta-*  
 \* Col 6. 12 | *lity* to Church) and partly \* because  
 he loveth that Doctrine best, for it  
 saveth him from the Cross; and be-  
 cause he is of this carnal temper,  
 therefore he seeketh to pervert my  
 ways, though right. \* Now there  
 are three things in this mans counsel  
 that thou must utterly abhor.

\* Evange-  
 list disco-  
 vers the de-  
 ceit of Mr.  
 Worldly-  
 Wiseman.

1. His turning thee out of the  
 way.

2. His labouring to render the  
 Cross odious to thee.

3. And his setting thy feet in that  
 way that leadeth unto the admini-  
 stration of Death.

First, Thou must abhor his turn-  
 ing thee out of the way; yea, and  
 thine own consenting thereto: be-  
 cause this is to reject the counsel of  
 God, for the sake of the counsel of  
 a worldly-wiseman. The Lord says,

\* Luke 13.

24

Mat. 7. 13

24.

\* Strive to enter into the strait gate,  
 the gate to which I send thee;  
 \* for strait is the gate that leadeth un-  
 to life, and few there be that find it.  
 From this little wicket-gate, and  
 from

from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning thee out of the way, and abhor thy self for hearkning to him.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to *\* prefer it before the treasures in Egypt*: besides the King of Glory hath told thee, *\* that he that will save his life, shall lose it: and \* he that comes after him, and hates not his father and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my Disciple.* I say therefore, for man to labour to perswade thee, that that shall be thy death, without which, the truth hath said, thou canst not have eternal life. This Doctrine thou must abhor.

Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He

\* Heb. 13.  
25, 26.

\* Mark 8.  
34.  
Joh. 13. 25.  
Mat. 10. 39.  
\* Luke 14.  
16.

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\* Gal. 4 21.  
22, 23, 24  
25, 26, 27.

\* The Bond-  
Woman.

He to whom thou wast sent for ease, being by name *Legality*, is the Son of the \* Bond-woman which now is, and is in bondage with her children, and is in a myſtery this \* Mount *Sinai*, which thou haſt feared will fall on thy head. Now if ſhe with her children are in bondage, how canſt thou expect by them to be made free? This *Legality* therefore is not able to ſet thee free from thy burden. No man was as yet ever rid of his burden to him, no, nor ever is like to be: ye cannot be juſtified by the works of the Law; for by the deeds of the Law no man living can be rid of his burden: therefore Mr. *worldly wiſeman* is an alien, and Mr. *Legality* is a cheat: and for his Son *Civility*, notwithstanding his ſimpering looks, he is but an Hypocrite, and cannot help thee. Believe me, there is nothing in all this noiſe, that thou haſt heard of this ſottiſh men, but a deſign to beguile thee of thy Salvation, by turning thee from the way in which I had ſet thee. After this *Evangelist* called aloud to the Heavens for confirmation of what he had ſaid; and

and with that there came words and fire out of the Mountain under which poor Christian stood, that made the hair of the flesh stand up. The words were thus pronounced, *As Many as are of the works of the Law, are under the curse; for it is written, Cursed is everyone that continueth not in all things which are written in the Book of the Law to do them.*

So'om. 3.

1.

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr. *Worldly-Wiseman*, still calling himself a thousand fools for hearkning to his counsel: he also was greatly ashamed to think that this Gentlemans arguments, flowing only from the flesh, should have that prevalency with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sense as follows.

*Chr.* \* Sir, What think you? is there hopes? may I now go back; and go up to the *VVicket-gate*, shall I not be abandoned for this, and sent back from thence ashamed. I am sorry I have hearkened to this man's

\* Christian Enquired of  
he may yet  
be Happy.

coun-

counsel, but may my sin be forgiven?

*Evangelist*. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken thy way that is good, to tread in forbidden paths:

\* *Evangelist*.  
com-  
forts him.

\* yet will the man at the Gate receive thee, for he has good will for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way when his wrath is \* kindled but a little. Then did

\* *Ps.* 2 last.

*Christian* address himself to go back, and *Evangelist*, after he had kist him gave him one smile, and bid him God speed: so he went on with hast, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow *Mr. Worldly Wiseman's* counsel: so in process of time *Christian* got up to the Gate. Now over the Gate there was written, Knock

\* *Mat.* 7 8 and it shall be opened unto you. \* He knock-



knocked therefore more than once  
or twice, saying,

*May I now enter here? will he within  
Open to sorry me, though I have been  
An undeserving Rebel? then shall I  
Not fail to sing his lasting praise on  
(high.*

At last there came a grave person to  
the Gate, named *Good-will*, vvho  
asked, *VVho was there? and whence he  
came, and what he would have?*

*Chr.* Here is a poor burdened sin-  
ner, I come from the City of *De-  
struction*, but am going to Mount  
*Zion*, that I may be delivered from  
the vvra<sup>th</sup> to come; I would there-  
fore, Sir, since I am informed that  
by this Gate is the way thither,  
knowv if you are *willing* to let me in.

*Good-will.* \* I am *willing* vvith all  
my heart, said he; and vvith that  
he opened the Gate.

\* The Gate  
will be open-  
ed to broken-  
hearted sin-  
ners.

So vvhen *Christian* vv<sup>as</sup> stepping  
in, the other gave him a pull: Then  
said *Christian*, vvhat means that?  
The other told him, A little distanee  
from this Gate, there is erected a  
strong Castle, of vv<sup>h</sup>ich \* *Belzebub*  
is the Captain: from thence both  
he,

\* Satan en-  
vies those  
that enter  
the straight  
Gate.

he, and them that are vvith him, shoot arrowvs are those that come up to this Gate ; if happily they may die before they can enter in. Then, said *Christian*, \* I reioice and tremble. So vvhen he vvvas got in, the man of the Gate asked him, vvho directed him thither ?

\* *christian*  
Entred the  
Gate vvith  
Joy and  
trembling

\* *Talk be-*  
*tween good*  
*will and*  
*christian.*

*Chr.\* Evangelist* bid me come hither and knock, (as I did ; ) And he said, that you, Sir, vvould tell me vvhat I must do.

Good-vvill. *An open door is set before thee, and no man can shut it.*

*Chr.* Novv I begin to reap the benefits of my hazards.

Good-Will, *But how is it that you came alone ?*

*Chr.* Because none of my Neighbors savv their danger as I savv mine.

Good-Will. *Did any of them know of your coming ?*

*Chr.* Yes, my Wife and Children savv me at the first, and called after me to turn a gain : Also some of my Neighbours stood crying, and calling after me to return ; but I put my Fingers in my Ears, and so came on my vvay.

Good-

Good will. *But did none of them follow you to perswade you to go back?*

Chr. Yes, both *Obstinate*, and *Pliable*: But when they saw that they could not prevail, *Obstinate* went railing back; but *Pliable* came with me a little way.

Good will. *But why did he not come through?*

Chr. We indeed came both together, until we came at the *Slough of Dispond*, into the which, we also suddenly fell. And then was my Neighbor *Pliable* discouraged, and would not adventure further.

\* Wherefore getting out again, on that side next to his own house; he told me, I should possess the brave Country alone for him: So he went his way, and I came mine. He after *Obstinate*, and I to this Gate.

\* A man may have company when he sets out for Heaven, and yet go thither alone.

Good will. Then said Good will, Alas poor man, is the Coelestial Glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?

Chr. Truly, said Christian, I have said the truth of *Pliable*, and if I should also say all the truth of myself, it

\* Christian  
accuseth  
himself be-  
fore the man  
at the Gate.

it will appear there is \* no better-  
ment 'twixt him and my self. 'Tis  
true, he went back to his own house,  
but I also turned aside to go in the  
way of death, being perswaded  
thereto by the carnal agreement of  
one Mr. *worldly wiseman*.

*Good will*. Oh, did he light upon  
you! what, he would have had you  
a sought for ease at the hands of Mr.  
*Legality*; they are both of them a  
very cheat: but did you take his  
counsel?

*Chr.* Yes, as far as I durst, I  
went to find out Mr. *Legality*, until  
I thought that the Mountain that  
stands by his house, would have fal-  
len upon my head: wherefore there  
I was forced to stop.

*Good will*. That Mountain has  
been the death of many, and will  
be the death of many more: 'tis  
well you escaped being by it dasht  
in pieces.

*Chr.* Why, truly I do not know  
what had become of me there, had  
not *Evangelist* happily met me a-  
gain as I was musing in the midst of  
my *dumps*: but 'twas Gods mercy  
that he came to me again, for else I  
had

had never come hither. But now I am come, such a one as I am, more fit indeed for death by that Mountain, than thus to stand talking with my Lord : But Oh, what a favour is this to me, that yet I am admitted entrance here.

Good will.\* We make no objections against any, notwithstanding all that they have done before they come hither, \* *they in no wise are cast out*; and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. \* Look before thee; dost thou see this narrow way? *THAT* is the way thou must go. It was cast up by the Patriarchs, Prophets, Christ, and his Apostles, and it is as straight as a Rule can make it : This is the way thou must go.

Chr. But said Christian, is there no turnings nor windings, by which a Stranger \* may lose the way?

Good will. Yes, there are many ways BUTT down upon this; and they are crooked, and wide : But thus thou maist distinguish the right

\* christian  
is comfort-  
ed again.

\* Job. 6. 37.

\* christian  
directly  
on his way.

\* christian  
afraid of  
losing his  
way.

right from the wrong, *The* right only being \* straight and narrow.

\* Mat. 7 14

\* christian  
weary of his  
Burden.

Then *I* saw in my Dream, \* That *Christian* asked him further, if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, As to thy burden, be content to bear it, untill thou comest to the place of \* Deliverance; for there it will fall from thy back of it self.

\* The e is no  
deliverance  
from the  
guilt, and  
burden of  
sin, but by  
the Death  
and Blood  
of Christ.

Then *Christian* began to gird up his loins, and to address himself to his Journey. So the other told him, that by that he was gone some distance from the Gate, he would come at the house of the *Interpreter*, at whose Door he should knock, and he would shew him excellent things. Then *Christian* took his leave of his Friend, and he again bid him God speed.

\* christian  
comes to the  
House of the  
Interpreter.

Then he went on, till he came at the house of the \* *Interpreter*, where he knocked over and over: at last one came to the door, and asked *Who was there?*

*Chr.*

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*Chr.* Sir, here is a Traveller, who was bid by an acquaintance of the Good-man of this House, to call here for my profit : I would therefore speak with the Master of the House : so he called for the Master of the House ; who after a little time came to *Christian*, and asked him what he would have?

*Chr.* Sir, said *Christian*, I am a Man that am come from the City of *Destruction*, and am going to the Mount *Zion*, and I was told by the Man that stands at the Gate at the head of this way ; that if I called here, you would shew me excellent things, such as would be an help to me in my Journey.

*Inter.* Then said the *Interpreter*, \* *He is entertained.* come in, I will shew thee that which will be profitable to thee. So he commanded his man to † *† Illumination.* light the Candle, and bid *Christian* follow him ; so he had him into a private Room, and bid his Man open a door ; the which when he had done, \* *Christian sees a brave Picture.* *Christian* saw the Picture of a very grave Person hang up against the wall, and this was the fashion of it, † *† The fashion of his Figure.* It had eyes lifted up to Heaven, the

C

best



best of Books in his hand, the Law of Truth was written upon its lips, the World was behind his back; it stood as if it pleaded with Men, and a Crown of Gold did hang over its head. Chr. Then said Christian, What meaneth this?

Inter. The Man whose Picture this is, is one of a thousand, he can  
 † 1 Cor 4. 15. † beget Children, Travel in birth  
 † Gal. 4. 19. with Children, and † Nurse them  
 himself when they are born. And whereas thou seest † him with his eyes lift up to Heaven, the best of Books in his hand, and the Law of Truth writ on his Lips: it is to shew thee, that his work is to know, and unfold dark things to sinners; even as also thou seest † him stand as if he pleaded with Men: And whereas thou seest the World as cast behind him, and that a Crown hangs over his head; that is, to shew thee, that slighting, and despising the things that are present, for the love that he hath to his Masters service, he is sure in the world that comes next, to have Glory for his Reward: Now said the Interpreter, I have shewed thee this Picture first, † because the

† The meaning of the Picture.

† Why he shewed him the Picture first.

Man

Man whose Picture this is, is the only Man, whom the Lord of the Place whither thou are going, hath authorized, to be thy Guide in all difficult places thou mayest meet with in the way: wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen; lest in thy Journey, thou meet with some that pretend to lead the right, but their way goes down to death.

Then he took him by the hand, and led him into a very large *Parlour*, that was full of dust, because never swept; the which, after he had reviewed a little while, the *Interpreter* called for a man to sweep: Now when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost therewith been choaked. Then said the *Interpreter* to a *Damsel* that stood by, Bring hither Water, and sprinkle the Room; the which when she had done, it was swept, and cleansed with pleasure.

*Chr.* Then said *Christian*, What means this?

*Int.* The *Interpreter* answered;

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This *Parlour*, is the heart of a Man that was never sanctified by the sweet Grace of the Gospel : The *dust*, is his Original Sin, and inward Corruptions that have defiled the whole Man. He that began to sweep at first, is the Law ; but she that brought water, and did sprinkle it, is the Gospel : Now, whereas thou sawest that so soon as the first began to sweep, the dust did so flie about, that the Room by him could not be cleansed, but that thou wast almost choaked therewith : This is to shew thee, that the Law, instead of cleansing the heart (by its working) from sin, \* doth revive, put † strength into, and \* increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue.

\* Rom. 7. 6.

† 1 Cor. 15.

56.

5 Rom. 5. 2.

Again, as thou sawest the *Damsel* sprinkle the Room with Water, upon which it was cleansed with pleasure : This is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the *Damsel* lay the dust by sprinkling the Floor with Water, so is sin vanquished and subdued, and the

the soul made clean, through the faith of it; and consequently \* fit for the King of Glory to inhabit.

\* John 15. 3.  
Ephes. 5. 16.  
Acts 15. 9.  
Rom. 16. 25.  
26.

I saw moreover in my Dream, † that the *Interpreter*, took him by the hand, and had him into a little Room, where sate two little Children, each one in his Chair. The name of the eldest was *Passion*, and the name of the other, *Patience*; *Passion* seemed to be much discontented, but *Patience* was very quiet.

John 15. 13.  
† He showed him *Passion* & *Patience*.

Then *Christian* asked, What is the reason of the discontent of *Passion*?

*Passion* will have it now

The *Interpreter* answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now: † But *Patience* is willing to wait.

† *Patience* is for waiting.

\* *Passion* has his desire.

Then I saw that one came to \* *Passion*, and brought him a bag of Treasure, and poured it down at his feet; the which he took up, and rejoiced therein, and withal, laughed *Patience* to scorn: But I beheld but a while, and he had † lavished all away, and had nothing left him but Rags.

† *And* quickly he wastes all away.

Chr. Then said *Christian* to the

\* The matter  
expounded. interpreter, \* Expound this matter  
more fully to me.

Int. So he said, These two Ladies  
are Figures; *Passion*, of the Men of  
*this World*; and *Patience*, of the  
Men of *that* which is to come: For  
as here thou seest, *Passion Will have*  
*all now*, this year; that is to say, in  
*this World*; So are the Men of this  
World: they must have all their  
good things now, they cannot stay  
till next Year; that is, until the next  
World, for their Portion of good.  
That Proverb, *A Bird in the hand*  
*is worth two in the Bush*, is of more  
Authority with them, then are all  
the Divine Testimonies of the good  
of the world to come. But as thou  
sawest, that he had quickly lavished  
all away, and had presently left  
him, nothing but Rags; So will it  
be with all such men at the end of  
this world.

\* The World-  
ly man for a  
Bird in the  
hand.

\* Patience  
is the best  
wisdom.

Chr. Then said Christian; Now I  
see that *Patience has the best* \* *Wis-*  
*dom*, and that upon many accounts.  
1. Because he stays for the best things.  
2 And also because he will have the  
glory of his, when the other had no-  
thing but rags.

Int.

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*Int.* Nay, you may add another, to wit, the glory of the *next* world will never wear out; but *these* are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Patience*, because he had his good things first, as *Patience* will have to laugh at *Passion*, † because he had his best things last; for first must give place to last, because last must have his time to come: but last gives place to nothing; for there is not another to succeed: he therefore that hath his portion first, must needs have a time to spend it, but he that has his portion last, must have it lastingly. Therefore it is said of † *Dives*, In thy life time thou receivest thy good things, and likewise *Lazarus* evil things; but now he is comforted, and thou art tormented.

† Things that are first must give place, but things that are last are lasting.

† Luke 14. *Dives* had his good things first.

*Chr.* Then I perceive 'tis not best to covet things that are now, but to wait for things to come.

*Int.* You say Truth, \* For the things that are seen, are Temporal; but the things that are not seen, are Eternal: But though this be so, yet since things present, and our fleshly appetite, are such near Neighbours

\* 2 Cor. 4. 18. The first things are but Temporal.

one to another; and again, because things to come, and carnal sense are such strangers one to another: therefore it is, that the first of these so suddenly fall into *amity*, and that *distance* is so continued between the second.

Then I saw in my Dream, that the *Interpreter* took *Christian* by the hand, and led him into a place, where was a Fire burning against a Wall, and one standing by it, always casting much Water upon it to quench it, Yet did the Fire burn higher and hotter.

Then said *Christian*, *What mean this?*

The *Interpreter* answered, This fire, is the work of Grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the *Devil*: but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that: So he had him about to the back-side of the Wall, where he saw a Man with a Vessel of Oyl in his hand, of the which he did also continually cast, (but secretly) into the Fire. Then said



said *Christian*, *What means this?* The *Interpreter* answered, This is *Christ*, who continually with the Oyl of his Grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the Devil can do, the souls of his people prove Gracious still. And in that thou sawest, that the Man stood behind the Wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of Grace is maintained in the soul. 2 Cor. 12. 9.

I saw also that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was builded a stately Palace, beautiful to behold; at the sight of which, *Christian* was greatly delighted; he saw also upon the top thereof, certain persons walking, who were cloathed all in gold. Then said *Christian*, May we go in thither? Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door, stood a great company of men, as desirous to go in, but durst not. There also sat a Man, at a little distance from

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the door, at a Table side, with a Book ? and his Inkhorn before him, to take the Name of him that should enter therein : He saw also that in the door-way, stood many Men in armor to keep it, being resolved to do to the Men that would enter, what hurt and mischief they could. Now was *Christian* somewhat in a maze ; at last, when every Man started back for fear of the armed men ; *Christian* saw a man of a very stout countenance, come up to the Man that sat there to write, saying, † *Set down my Name Sir* ; the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush toward the door upon the armed men, who laid upon him with deadly force ; but the Man, not at all discouraged, fell to cutting and hacking most fiercely ; so after he had † received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the Palace ; at which there was a pleasant voice heard from those that were within, even of those that

† *The valiant  
mar.*

† *Act 14. 22.*

that walked upon the top of the Palace saying,

*Come in, Come in;*

*Eternal glory thou shalt win.*

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

Now, said *Christian*, let me go hence: Nay stay (said the *Interpreter*) till I have shewed thee a little more, and after that, thou shalt go on thy way. So he took him by the hand again, and led him into a very dark Room, where there sat a Man in an iron † Cage.

† Despair is  
like an iron  
Cage.

Now the Man, to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together; and he sighed as if he would break his heart. Then said *Christian*, *What means this?* At which the *Interpreter* bid him talk with the Man.

*Chr.* Then said *Christian* to the Man, *What art thou?* The Man answered, *I am what I was not once.*

*Chr.* *What wast thou once?*

*Man.* The Man said, I was once a fair † and flourishing Professor, both

† Luke 8. 13.

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both in mine own eyes, and also in the eyes of others: I once was as I thought, fair for the Cœlestial City, and had then even joy at the thoughts that I should get thither.

*Chr. Well, but what art thou now?*

*Man.* I am now a Man of Despair, and am shut up in it, as in this Iron Cage. I cannot get out; O now I cannot.

*Chr. But how camest thou in this condition?*

*Man.* I left off to watch, and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word, and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

Then said *Christian* to the *Interpreter*, But is there no hopes for such a man as this? Ask him, said the *Interpreter*.

*Chr.* Then said *Christian*, is there no hope but you must be kept in the Iron Cage of Despair?

*Man.* No, none at all.

*Chr.*

Chr. *Why? The Son of the Blessed is very pitiful.*

Man. I have \* Crucified him to my self afresh, I have despised \* his Person, I have despised his Righteousness, I have counted his Blood an unholy thing, I have done despite \* to the spirit of Grace: Therefore I have shut my self out of all the Promises; and there now remains to me nothing but threatnings, dreadful threatnings, faithful threatnings of certain Judgment and fiery Indignation, which shall devour me as an Adversary.

\* Heb. 6. 6.

† Luke 19. 14.

\* Heb. 10. 28, 29.

Chr. *For what did you bring your self into this condition?*

Man. For the Lusts, Pleasures, and Profits of this World; in the enjoyments of which, I did then promise my self much delight: but now every one of those things also bite me, and gnaw me like a burning worm.

Chr. *But canst thou not now repent and turn?*

Man. God hath denied me repentance; his Word gives me no encouragement to believe; yea himself hath shut me up in this Iron Cage: nor can all the men in the world let

me

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me out. O Eternity! Eternity!  
how shall I grapple with the misery  
that I must meet with in Eternity!

*Int.* Then said the *Interpreter* to  
*Christian*; Let this mans misery be  
remembred by thee, and be an ever-  
lasting caution to thee.

*Chr.* Well said *Christian*, this is  
fearful; God help me to watch and  
be sober; and to pray, that I may  
shun the cause of this mans misery.  
Sir, is it not time for me to go on  
my way now?

*Int.* Tarry till I shall shew thee  
one thing more, and then thou shalt  
go on thy way.

So he took *Christian* by the hand  
again, and led him into a Chamber,  
where there was one rising out of  
Bed; and as he put on his Rayment,  
he shook and trembled. Then said  
*Christian*, Why doth this man thus  
tremble? The *Interpreter* then bid  
him tell to *Christian* the reason of his  
so doing: So he began, and said, This  
night as I was in my sleep, I Dream-  
ed, and behold the Heavens grew  
exceeding black; also it thundered  
and lightned in most fearful wise,  
that it put me into an Agony. So I  
look-

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looked up in my Dream, and saw the Clouds rack at an unusual rate, upon which I heard a great sound of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven; they were all in flaming fire, also the Heavens were on a burning flame. I heard then a voice saying, *Arise ye Dead, and come to Judgment*; and with that the Rocks rent, the Graves opened, and the Dead that were therein came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the Mountains: Then I saw the Man that sat upon the Cloud, open the Book, and bid the World draw near. Yet there was by reason of a fierce flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the Judge and the Prisoners at the Bar. I heard it also proclaimed to them that attended on the Man that sat on the Cloud, \* *Gather together the Tares, the Chaff, and Stubble, and cast them into the burning Lake*; and with that the bottomless pit opened, just whereabout I stood;

1 Cor. 15.  
1 Theff. 4  
Jud 15.  
John 5. 28. 7  
2 Theff. 1. 8.  
Rev. 20. 11,  
12, 13, 14,  
Isa. 26. 18,  
Mich. 7. 16,  
17.  
Psal. 5. 1, 2, 3,  
Dan. 10.

Mal. 50. 2, 3.  
Dan. 7, 9, 10.

\* Mark 3. 13.  
Ch 13. 30.  
Mal. 4. 1.



out of the mouth of which there came' in an abundant manner smoke, and Coals of fire, with hideous noises. It was also said to the same persons \* *Gather my wheat into the Garner.* And with that I saw many catch'd up \* and carried away into the Clouds, but I was left behind. I also sought to hide my self, but I could not, for the Man that sat upon the Cloud, still kept his eye upon me: my sins also came into my mind, and my Conscience did accuse me on every side. Upon this I awaked from my sleep.

\* Luke 3. 17.

\* 1 Theff. 7.  
16. 17.

Rom. 2. 14.  
15.

Chr. *But what was it that made you so afraid of this sight?*

Man. Why, I thought that the day of Judgment was come, and that I was not ready for it: but this frightened me most, that the Angels gathered up several, and left me behind; also the pit of Hell opened her mouth just where I stood: my Conscience too afflicted me; and (as I thought) the Judge had always his eye upon me, shewing indignation in his countenance.

Then said the Interpreter to Christian, *Hast thou considered all these things?*

Chr.

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*Chr.* Yes, and they put me in hope and fear.

*Int.* Well, keep all things so in thy mind, that they may be as a *Goad* in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his loins, and to addres himself to his Journey. Then said the *Interpreter*, The Comforter be always with thee good *Christian*, to guide thee in the way that leads to the City.

So *Christian* went on his way, saying,

Here I have seen things rare, and profitable;

Things pleasant, dreadful, things to make me stable

In what I have began to take in hand:  
Then let me think on them, and understand

Wherefore they shewed me was, and let me be

Thankful, O good *Interpreter*, to thee.

Now I saw in my Dream, that the high way up which *Christian* was to go, was fenced on either side with a Wall, and that Wall is called  
Sal-

\* Isa. 36.1.

\* *Salvation.* Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a *Cross*, and a little below in the bottom, a Sepulcher. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his burden loosed from off his Shoulders, and fell from off his back, and began to tumble; and so continued to do, till it came to the mouth of the Sepulcher, where it fell in, and I saw it no more.

↓ When God releases us of our guilt and burden, we are as those that leap for joy.

Then was *Christian* glad † and lightsome, and said with a merry heart, *He hath given me rest, by his sorrow, and life, by his death.* Then he stood still a while, to look and wonder; for it was very surprizing to him, that the sight of the *Cross* should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the \* waters down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him, with

\* Zech. 12.  
10.

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with Peace be to thee; so the first said to him, \* *Thy sins be forgiven.* \* Mark 2. 2.  
 The second *strips him of his Rags* † Zech 3. 4.  
 and † cloathed him with change of Raiment. The third also set \* *a mark* \* Eph. 1.83.  
*in his forehead*, and gave him a Roll, with a Seal upon it, which he bid him look on as he ran; and that he should give it in at the Celestial Gate: so they went their way. Then Christian gave three leaps for joy, and went on singing.

*Thus far I did come laden with my sin,  
 Nor could ought ease the grief that I  
 was in.* *A Christian  
 can sing tho  
 alone, when  
 God doth give  
 him the joy  
 of his heart.*  
*Till I came hither: What a place is  
 this!*

*Must here be the beginning of my bliss!  
 Must here the burden fall from off my  
 back?  
 Must here the strings that bound it to  
 me, crack?  
 Blest Cross! blest Sepulcher! blest ra-  
 ther be*

*The Man that there was put to shame  
 for me.*

*I saw then in my Dream that he  
 went on thus, even until he came at  
 a bot-*

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a bottom, where he saw, a little on  
of the way, three men fast asleep  
with Fetters upon their heels. The  
name of the one was \* Simple, and  
the other Sloth, and the third Presump-  
tion.

\* Simple,  
Sloth, and  
Presumption.

Christian then seeing them lie in  
this case, went to them, if perad-  
venture he might awake them. And  
cried, You are like them that sleep  
on the top of \* a Mast, for the dead  
Sea is under you, a Gulf that hath  
no bottom : Awake therefore, and  
come away ; be willing also, and I  
will help you off with your Irons.  
He also told them, If he that goeth  
about like \* a roaring Lion, comes  
by, you will certainly become a  
prey to his teeth. With that they  
lookt upon him and began to reply  
in this sort : \* Simple said, I see no  
danger ; Sloth said, Yet a little more  
sleep : and Presumption said, Every  
Fatt must stand upon his own bottom,  
And so they lay down to sleep again,  
and Christian went on his way.

\* There is no  
presumption  
will do, if God  
openeth not  
the eyes.

Yet was he troubled to think,  
That men in that danger should so  
little esteem the kindness of him  
that so freely offered to help them,  
both

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both by awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two men come tumbling over the Wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was *Formalist*, and the name of the other *Hypocrisie*. So, as I said, they drew up unto him, who thus entred with them into discourse.

Chr. \* *Gentlemen, Whence came you, and whither do you go?*

\* Christian talked with them.

*Form* and *Hip*. We were born in the Land of Vain-glory, and are going for praise to Mount *Sion*.

Chr. *Why came you not in at the Gate which standeth at the beginning of the way? Know you not that it is written, \* That he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber.*

\* John 10. 1

*Form*. and *Hyp*. They said, That to go to the Gate for entrance, was by all their Countrey-men counted so far about; and that therefore their usual way was to make a short cut of it, and to climb over the Wall as they had done.

Chr.

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Chr. But will it not be counted a Trespasse against the Lord of the City whither we are bound, thus to violate his revealed will?

Form. and Hyp. They told him \* That as for that, he needed not to trouble his head thereabout: for what they did they had custom for, and could produce, (if need were,) Testimony that would witness it, for more than a thousand years.

\* They that come into the way, but not by the door, think that they can say something in vindication of their own Practice.

Chr. But said Christian, Will your Practice stand a Trial at Law?

Form. and Hyp. They told him That custom, it being of so long standing, as above a thousand years, would doubtless now be admitted as a thing legal, by an Impartial Judge. And besides, said they, we get into the way, what's matter which way we get in; if we are in, we are in: thou art but in the way, who, as we perceive, came in at the Gate; and we are also in the way that came tumbling over the wall. Wherein now is thy condition better than ours?

Chr. I walk by the Rule of my Master, you walk by the rude working of your fancies. You are counted thieves.



thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by your selves, without his Direction, and shall go out by your selves, without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on, every man in his way, without much conference one with another; save that these two men told Christian, That, as to *Laws* and *Ordinances*, they doubted not, but they should as conscientiously do them as he. Therefore said they, We see not wherein thou differest from us, but by the *Coat* that is on thy back, which was, as we tro, given thee by some of thy Neighbours, to hide the shame of thy nakedness.

Chr, By \* *Laws* and *Ordinances*, \* Gal. 3. 16.  
you will not be saved, since you come not in by the door. And as for this *Coat* that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me,

\* Christian  
has got his  
Lords Coat on  
his back, and  
is comforted  
therewith, be-  
cause he is comforted  
also with his  
Mark, and,  
his Roll.

me, for I had nothing but rags be-  
fore ; and besides, \* thus I comfort  
my self as I go : Surely, think  
when I come to the Gate of the Ci-  
ty, the Lord thereof will know me  
for good, since I have his Coat on my  
back ; a Coat that he gave me free-  
ly in the day that he stript me of my  
rags. I have moreover a mark on  
my forehead, of which perhaps you  
have taken no notice, which one of  
my Lords most intimate Associates  
fixed there in the day that my bur-  
den fell off my shoulders. I will tell  
you moreover, that I had then given  
me a Roll sealed to comfort me by  
reading, as I go on the way ; I was  
also bid to give it in at the Celestial  
Gate, in token of my certain going  
in after it : all which things I doubt  
you want ; and want them, because  
you came not in at the Gate.

To these things they gave him no  
answer, only they looked upon each  
other, and *laughed*. Then I saw that  
they went on all, save that Christian  
kept before, who had no more talk  
but with himself, and that some-  
times sighingly, and sometimes  
comfortably : also he would be

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ten reading in the Roll, that one of the shining ones gave him, by which he was refreshed.

I beheld then, that they all went on till they came to the foot of the Hill \* Difficulty, at the bottom of which was a Spring. There was also in the same place two other ways besides, that which came straight from the Gate; one turned to the left hand and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill, (and the name of the going up the side of the Hill, is called Difficulty.)

\* He comes to the Hill Difficulty.

Christian now went to the Spring, and drank thereof to refresh himself, and then began to go up the Hill, saying,

\* Isa. 42. 19

*The Hill, though high, I covet to ascend,  
The difficulty will not me offend:*

*For I perceive the way to life lies here;  
Come, pluck up, Heart; let's neither faint nor fear:*

*Better, tho' difficult, th' right way to go,  
Than wrong, though easie, where the end is so.*

The other two also came to the foot

D

foot

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foot of the Hill. But when they saw that the Hill was steep and high, and that there was two other wayes to go; and supposing also that these two wayes might meet again, with that up which *Christian* went, on the other side of the Hill: Therefore they were resolved to go in those wayes, (now the name of one of those ways was *Danger*, and the name of the other *Destruction*) So\* the one took the way which is called *Danger*, which led him into a great wood; and the other took directly up the way to *Destruction*, which led him into a wide field full of dark Mountains, where he stumbled and fell, and rose no more.

\* The danger of turning out of the way.

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the mid-way to the top of the Hill, was a pleasant + *Arbour* made by the Lord of the Hill, for the refreshing of weary Travellers. Thither therefore *Christian* got, where also he sat down to rest him.

+ A Ward of grace.

Then

Then he pull'd his Roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place untill it was almost night, and in his sleep his \* Roll fell out of his hand. Now as he was sleeping, there came one to him and awaked him, saying † *Go to the Ant, thou sluggard, consider her ways, and be wise*; and with that *Christian* suddenly started up, and sped him on his way, and went apace till he came to the top of the Hill.

\* He that sleeps is a loser.

† Prov. 6. 6.

Now when he was got up to the top of the Hill, there came two men running against him again; the name of the one was \* *Timorous*, and the other *Mistrust*. To whom *Christian* said; Sirs, what's the matter you run the wrong way? *Timorous* answered, That they were going to the City of *Zion*, and had got up that *Difficult* place; but, said he, the farther we go, the more dan-

\* *Christian* meets with *Mistrust* and *Timorous*

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ger we meet with, wherefore we turned, and are going back again.

Yes, said *Mistrust*, for just before us lies a couple of Lions in the way, (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in pieces.

*Chr.* Then said *Christian*, You make me afraid, but whither shall I fly to be safe? If I go back to mine own Countrey, *That* is prepared for Fire and Brimstone; and I shall certainly perish there. If I can get to the Coelestial City, I am sure to be in safety there. \* I must venture.

\* *Christian*  
*shakes off*  
*fear.*

To go back is nothing but death, to go forward is fear of death, and life everlasting beyond it. I will yet go forward, So, *Mistrust* and *Timorous* ran down the Hill; and *Christian* went on his way. But thinking again of what he heard from the men, he felt in his bosom for his Roll, that he might read therein and be comforted; but he felt, and found † it not. Then was *Christian* in great distress, and knew not what to do, for he wanted that which used to relieve him, and that which should

† *Christian*  
*miss'd his*  
*Roll, wherein*  
*he used to*  
*take comfort.*

have

have been his Pass into the Coelestial City. Here therefore he began to be much  $\times$  perplexed, and knew not what to do; at last he berought himself that he had slept in the *Arbor* that is on the side of the Hill: and falling down upon his knees, he asked God forgiveness for that his foolish fact, and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of *Christians* heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side, and on that, all the way as he went, if happily he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the *Arbor*, where he sat and slept; but that sight renewed  $\dagger$  his sorrow the more, by bringing again, even afresh, his evil of sleeping unto his mind. Thus therefore he now went on, bewalling his

\* He is perplexed for his Roll.

$\dagger$  Christian bewails his foolish sleeping Rev. 2.2.



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1 Thess.  
7. 8.

5. sinful sleep, saying, *O wretched man that I am*, that I should sleep in the day time ! that I should sleep in the midst of difficulty ! that I should indulge the flesh, as to use *that* for ease to my flesh, which the Lord of the Hill hath erected only for the relief of the spirits of Pilgrims. How many steps have I took in vain ! ( Thus it happened to *Israel* for their sin, they were sent back again by the way of the Red-Sea ; and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time ! I am made to tread those steps thrice over, which I needed not to have trod but once : Yea now also I am like to be benighted, for the day is almost spent, O that I had not slept ! Now by this time he was come to the *Arbor* again, where, for a while he sat down and wept ; but at last ( as *Christian* would have it ) looking sorrowfully down under the Settle, there he \* espied his Roll ; the which he with trembling and haste catch'd up, and put into his bosom ;

\* *Christian*  
finds his  
Roll & here  
he lost it.

but



but who can tell how joyful this man was, when he had gotten his Roll again! For this Roll was the assurance of his life, and acceptance at the desired Haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears Betook himself again to his Journey. But oh how nimble now did he go up the rest of the Hill! Yet before he got up, the Sun went down upon *Christian*; and this made him again recal the vanity of his sleeping to his remembrance; and thus he again began to console with himself, *Oh thou sinful sleep! how for thy sake am I like to be benighted in my Journey! I must walk without the Sun, darkness must cover the path of my feet, and I must hear the noise of doleful Creatures, because of my sinful sleep!* Now also he remembered the story that *Mistrust* and *Timorous* told him of, how they were frightened with the sight of the Lions. Then said *Christian* to himself again, These Beasts range in the night for their prey, and if they should meet with me in the dark, how should I shife

*Lord help me To let out strength  
I trust I sincerely bewail my Sinful sleep*

them! how should I escape being by them torn in pieces? Thus he went on his way, but while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately Palace before him, the name of which was *Beautiful*, and it stood just by the High way side.

So I saw in my Dream, that he made haste and went forward, that if possible he might get Lodging there; Now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the Porters Lodge, and looking very narrowly before him as he went, he espied two Lions in the way. Now, thought he, I see the dangers that *Mistrust* and *Timorous* were driven back by, (The Lions were chained, but he saw not the Chains) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him: But the Porter at the Lodge, whose name is \* *Watchful* perceiving that *Christian* made a halt, as if he would go back, cried unto him saying, Is thy strength

fo

So small? fear not the Lions, for they are chained; and are placed there for trial of faith where it is; and for discovery of those that have none: keep in the midst of the Path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the Lions; but taking good heed to the directions of the *Porter*, he heard them roar; but they did him no harm. Then he clapt his hands, and went on till he came and stood before the Gate where the *Porter* was. Then said *Christian* to the *Porter*, Sir, what house is this and may I Lodge here to night? The *Porter* answered, This House was built by the Lord of the Hill: and he built it for the relief and security of Pilgrims. The *Porter* also asked whence he was, and whither he was going?

*Chr.* I am come from the City of Destruction, and am going to Mount Zion; but because the Sun is now set, I desire, if I may, to lodge here to night.

*Porter.* What is your name?

*Chr.* My name is, now, *Christian*; but my name at the first was *Graceless*.

*Gen. 9.27.* *Ist;* I came of the Race of *Japhet*, whom God will perswade to dwell in the Tents of *Shem*.

*Por.* But how doth it happen that you come so late, the Sun is set?

*Chr.* I had been here sooner, but that wretched man that I am! I slept in the *Arbor* that stands on the Hill side; nay, I had notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the Hill; and then feeling for it, and finding it not, I was forced with sorrow of heart, to go back to the place where I slept my sleep; where I found it, and now I am come.

*Por.* Well I will call out one of the Virgins of this place, who will, (if she likes your talk,) bring you in to the rest of the Family, according to the Rules of the House. So *Watchful* the *Porter* rang a Bell; at the sound of which, came out at the door of the House a grave and beautiful Damsel, named *Discretion*, and asked why she was called.

The *Porter* answered, This Man is in a Journey from the City of *Destruction* to Mount *Zion*, but being weary

wearie, and benighted, he asked me if he might lodge here to night; so I told him I would call for thee, who after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also, how he got into the way and he told her. Then she asked him, What he had seen, and met with in the way, and he told her; and last, she asked his name, so he said, It is *Christian*; and I have so much the more a desire to lodge here to night, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes: And after a little pause, she said, I will call forth two or three more of my Family. So she ran to the door and called out *Prudence*, *Piety* and *Charity*, who after a little more discourse with him, had him in to the Family; and many of them meeting him at the threshold of the house, said, Come in thou blessed of the Lord: this house was built by the

the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed them into the House. So when he was come in, and sate down, they gave him something to drink; and consented together, that until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time: and they appointed Piety, and Prudence, and Charity to discourse with him: and thus they began.

Piety discourses him.

Piety. Come good Christian, since we have been so loving to you, to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your Pilgrimage.

Cbr. With a very good will, and I am glad that you are so well disposed.

Piety. What moved you at first to betake your self to a Pilgrims life?

\* How Christian was driven out of his own Country.

Cbr. I was \* driven out of my Native Country, by a dreadful sound that was in mine ears, to wit, That unavoidable destruction did

attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your Country this way.

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, (as I was trembling and weeping) whose name is \* Evangelist, and he directed me to the Wicket-gate, which else I should never have found; and so set me into the way that hath led me directly to this House.

\* How he got into the way to Sion.

Piety. But did you not come by the House of the Interpreter?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; specially three † things; to wit, How Christ, in despite of Satan, maintains his work of Grace in the heart; how the man had sinned himself quite out of hopes of Gods mercy; and also the Dream of him that thought in his sleep the day of Judgment was come.

† A rebutter of what he saw in the way.

Piety.



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Piety. *Why? Did you hear him tell his Dream.*

Chr. Yes, and a dreadful one it was; I thought, it made my heart ake as he was telling of it, but yet I am glad I heard it.

Piety. *Was that all that you saw at the house of the Interpreter?*

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venterous Man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal Glory. Methought those things did ravish my heart; I would have staid at that good Mans house a twelve-moneth, but that I knew I had further to go.

Piety. *And what saw you else in the way?*

Chr. Saw I Why, I went but a little further, and I saw one, as I thought in my mind hang bleeding upon the Tree; and the very sight of him made my burden fall off my back ( for I groaned under a heavy burden ) but then it fell down from



off me. 'Twas a strange thing to me,  
for I never saw such a thing before;  
Yea, and while I stood looking up,  
for then I could not forbear looking)  
three shining ones came to me: one  
of them testified that my sins were  
forgiven me: another stript me off  
my rags, and gave me this broideded  
Coat which you see; and the third  
set the mark which you see in my  
forehead, and gave me this sealed  
Roll (and with that he plucked it  
out of his bosom.)

Piety. *But you saw more than this,  
did you not?*

Cbr. The things that I have told  
you were the best: yet some other  
matter I saw, as namely I saw three  
Men, *Simple, Sloth, and Presumption*,  
lie asleep a little out of the way as  
I came, with Irons upon their heels:  
but do you think I could awake  
them! I also saw *Formality* and *Hypocritic*  
come tumbling over the  
wall, to go, (as they pretended) to  
*Sion*, but they were quickly lost:  
even as I my self did tell them, but  
they would not believe: but, above  
all, I found it hard work to get up  
this Hill, and as hard to come by the  
Lions

Lions mouth; and truly if it had not been for the good Man, the Porter that stands at the Gate, I do not know, but that after all, I might have gone back again: but now I thank God I am here, and I thank you for receiving of me.

Prudence  
discourses  
him,

Then *Prudence* thought good to ask him a few questions, and desired his answer to them.

*Prud.* Do you not think sometimes of the Country from whence you came?

\* Christian's  
thoughts of  
his Native  
Country.  
Heb. 13. 15.  
26,

*Chr.* Yes, \* but with much shame and detestation; Truly, if I had been mindful of that Country from whence I came out, I might have had opportunity to have returned; but now I desire a better Country; that is, an Heavenly.

*Prud.* Do you not yet bear away with you some of the things that when you were conversant withal?

† Christian  
distasted  
with carnal  
cogitations.

*Chr.* Yes but greatly against my will; especially my inward and † carnal cogitations; with which all my Country-men, as well as my self, were delighted; but now all those things are my grief: and might I but chuse mine own things, I would

\* Christian's  
choice,

\* chuse never to think of those things more; but when I would be doing

of that which is best, \* that which is worst is with me.

*Pro.* Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity.

*Cbr.* Yes, but that is but seldom; but they are to me \* golden hours, \* Christian's golden hours. in which such things happen to me.

*Pro.* Can you remember by what means you finde your annoyances at times, as if they were vanquished?

*Cbr.* Yes, when † I think what I saw at the Cross, that will do it; and when I look upon my brodered Coat, that will do it; and when I look into the Roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

† How Christian gets power against his corruptions.

*Pro.* And what is it that makes you so desirous to go to mount Zion?

*Cbr.* Why, \* there I hope to see him alive, that did hang dead on the Cross; and there I hope to be rid of all those things, that to this day are in me, an annoyance to me; there they say there is no † death, and there I shall dwell with such Company as I like best. For to tell you truth

\* Why Christian would be at Mount Zion.

† Isa. 25. 8. Rev. 21. 4.

\* Charity  
discourges  
him

truth, I love him, because I want  
him eased of my burden, and I  
weary of my inward sickness,  
would fain be where I shall die  
more, and with the company that  
shall continually cry, \* Holy, Holy,  
Holy.

Then said Charity to Christian,  
Have you a family? are you a married  
man?

\* Christian's  
love to his  
Wife and  
Children.

Chr. I have a Wife and four small  
Children.

Cha. And why did you not bring  
them along with you?

Chr. Then Christian \* wept and  
said, Oh how willingly would I  
have done so, but they were all of  
them utterly averse to my going on  
Pilgrimage.

Cha. But you should have talked  
to them, and have endeavoured to  
have shewn them the danger of being  
behind.

Chr. So I did, and told them al-  
so what God had shewed to me of  
the Destruction of our City; but  
I seemed to them as one that mock-  
ed, and they believed me not.

Cha. And did you pray to God that  
he would bless your counsel to them?

Chr.

Chr. Yes, and that with much affection; for you must think that my Wife and poor Children were very dear unto me.

Cha. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you?

Chr. Yes, over, and over, and over. They might also\* see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the Judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

\* Christian's fear of perishing might be read under very countenance.

Cha. But what could they say for themselves why they came not.

Chr. Why,\* my Wife was afraid of losing this World; and my Children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone.

\* The cause why his Wife and Children did not go with him.

Cha. But did you not wish your vain life, damp all that you by words used by way of persuasion to bring them away with you?

Chr. Indeed I cannot commend my

At the end of the Pilgrims Progress.

my life; for I am conscious to myself of many fallings therein, I know also that a man by his conversation, may soon overthrow what by argument or perswasion he doth labour to fasten upon others for their good. Yet, this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on Pilgrimage. Yea, for this very thing they would tell me I was too precise, and that I denied my self of things (for their sakes) in which they saw no evil. Nay, I think I may say, that, if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my Neighbour.

*Christian's  
good conver-  
sation before  
his Wife and  
Children.*

\* 1 John 3.  
12.

*Christian  
dear of their  
blood if they  
perish.*

† Ezek. 4.  
19.

Cha. Indeed \* Cain hated his Brother, because his own works were evil, and his Brothers righteous; and if thy Wife and Children have been offended with thee for this, they thereby shew themselves to be implacable to † good; and thou hast delivered thy soul from their blood.

Now I saw in my Dream, that thus they sat talking together until supper was ready. So when they had

had made ready, they sat down  
to meat; Now the Table was fur-  
nished \* with fat things, and with  
wine that was well refined; and all  
their talk † at the Table was about  
the LORD of the Hill: as namely,  
about what H.E. had done, and  
wherefore H.E. did what H.E. did,  
and why H.E. had builded that  
House: and by what they said, I  
perceived that H.E. had been a great  
Warriour, and had fought with, and  
slain \* him that had the power of  
Death, but not without great dan-  
ger to himself, which made me love  
him the more.

*\* What Chri-  
stian had to  
his supper.*

*† Their talk  
at supper  
time.*

*\* Heb. 2. 14.  
15.*

For, as they said, and as I believe,  
(said *Christian*) he did it with the  
loss of much blood; but that which  
put Glory of Grace into all he did,  
was, that he did it of pure love to  
his Country. And besides, there  
were some of them of the house-  
hold that said, they had been, and  
spoke with him since he did die on  
the Cross; and they have attested,  
that they had it from his own lips,  
that he is such a lover of poor Pil-  
grims, that the like is not to be  
found from the East to the West.

They



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They moreover gave an instance of what they affirmed, and that was, He had stript himself of his glory, that he might do this for the Poor, and that they heard him say and affirm, *That he would not dwell in the Mountain of Zion alone.* They said moreover, That he had made many Pilgrims\* Princes, though by nature they were Beggars born, and their original had been the Dunghil.

\* Christ makes  
Princes of  
Beggars.

† 1 Sam. 2. 8,  
Psal. 113. 7.

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for Protection, they betook themselves to rest: The Pilgrim they laid in a large upper\* Chamber, whose window opened towards the Sun-rising; the name of the Chamber was *Peate*, where he slept till break of day; and then he awoke and sang

\* Christian's  
Bed-Chamber.

*Where am I now! is this the love and care.*

*Of Jesus, for the men that Pilgrims are  
Thus to provide! That I should be forgiven!*

*And dwell already the next door to Heaven.*



So in the morning they all got up, and after some more discourse, they told him that he should not depart, till they had shew'd him the *Rarities* of that place. And first they had him <sup>\* Christien</sup> into the Study, <sup>had into the</sup> where they shew'd him Records of the greatest Antiquity; in which, as I remember my <sup>Study, and</sup> Dream, they shewed him first the <sup>what he saw</sup> *Pedigree* of the Lord of the Hill, that he was the Son of the Antient of Days, and came by that eternal Generation. Here also was more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such Habitations that could neither by length of Days, nor decays of Nature, be dissolved.

Then they read to him some of the worthy Acts that some of his servants had done: As how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopp'd the mouths of Lions, quenched the <sup>† Heb. 11.</sup> violence of Fire, escaped the <sup>37, 34.</sup> edge of the Sword; out of weak- nesses were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*. Then

Then they read again in another part of the Records of the House where it was shewed how willing their Lord was to receive into favour, any, even any, though in time past had offered great affronts to his Person and proceedings. Here also were several other Histories of many other famous things; of all which *Christian* had view: As of things both Ancient and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

\* *Christian*  
had into the  
Armory.

The next day they took him, and had him into the \* Armory; where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Brest-plate, *All-Prayer*, and Shooes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord, as there be Stars in the Heaven for multitude.

They also shewed him some of the Engines with which some of

servants had done wonderful things \* They shewed him *Moses's* Rod, the Hammer and Nail with which *Joel* slew *Sisera*, the Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Oxes goad wherewith *Shamgar* slew six hundred men. They shewed him also the Jaw-bone with which *Sampson* did such mighty feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliath*; and the Sword also with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then said they, we will, (if the day be clear) shew you the \* delectable Mountains; which they said, would yet further add to his comfort; because they were nearer the desired Haven,

\* Christian is made to see ancient things.

\* Christian shewed the delectable Mountains

E than

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\* Isa. 33. 16,  
27.

then the place where at present he was. - So he consented and staid. When the morning was up, they led him to the top of the House, \* and bid him look South; so he did: and behold at a great distance he saw a most pleasant Mountainous Country, beautified with Woods, Vineyards, Fruits of all sorts; Flowers also, with Springs and Fountains, very delectable to behold. Then he asked the name of the Country, they said it was *Immannuels Land*; and it is as Common, said they, as this *Hill* is, to, and for all the Pilgrims. And when thou comest there, from thence, thou mayest see to the Gate of the Coelestial City, as the Shepherds that live there will make appear.

\* Christian  
sets forward.

\* Christian  
sent away armed.

Now he bethought himself of setting forward, \* and they were willing he should: but first, said they, let us go again into the Armory, so they did; and when he came there, they \* harneſſed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walketh out with his friends

friends to the Gate, and there he asked the Porter if he saw any Pilgrims pass by; then the Porter answered, Yes.

*Cbr.* Pray did you know him? said he.

*Por.* I asked his name, and he told me it was *Faithful*.

*Cbr.* O, said *Christian*, I know him, he is my Towns-man, my near Neighbour, he comes from the place where I was born: how far do you think he may be before!

*Por.* He is got by this time below the Hill.

*Cbr.* Well, \* said *Christian* good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast shewed to me.

\* How *Christian* and the Porter greet at parting.

Then he began to go forward, but *Discretion*, *Piety*, *Charity*, and *Prudence* would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses till they came to go down the Hill. Then, said *Christian*, as it was difficult coming up, so (so far as I can see) it is dangerous going down. Yes, said *Prudence*, so it is; for it is an

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*The Valley of  
Humiliation.*

hard matter for a man to go down into the valley of *Humiliation*, as thou art now, and to catch no slip by the way; Therefore, said they, are we come out to accompany thee down the Hill. So he began to go down, but very warily, yet he caught a slip or two.

Then I saw in my Dream, that these good Companions (when *Christian* was gone down to the bottom of the Hill) gave him a loaf of Bread, a bottle of Wine, and a cluster of Raisins; and then he went on his way.

But now in this Valley of *Humiliation* poor *Christian* was hard put to it, for he had gone but a little way before he espied a foul *Fiend* coming over the field to meet him; his name is *Apollyon*. Then did *Christian* begin to be afraid, and to cast in his mind whether to go back, or to stand his ground. But he considered again, that he had no Armor for his back, and therefore thought that to turn the back to him, might give him greater advantage with ease to pierce him with his Darts; therefore he resolved to venture, and stand

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\* stand his ground. For thought he, <sup>\* Christian</sup> had I no more in mine eye, than the <sup>resolution on</sup> saving of my life, <sup>the approach</sup> 'twould be the of Apollyon: best way to stand.

So he went on, and *Apollyon* met him; now the Monster was hideous to behold, he was cloathed with scales like a Fish; (and they are his pride) he had Wings like a Dragon, feet like a Bear, and out of his belly came Fire and Smoak, and his mouth was as the mouth of a Lion. When he was come up to *Christian* he beheld him with a disdainful countenance, and thus began to question with him.

*Apol.* Whence come you, and whither are you bound?

*Chr.* I am come from the City of Destruction, † which is the place of † <sup>Discourse</sup> all evil, and am going to the City of <sup>between</sup> *Zion*. <sup>\* Christian and Apollyon.</sup>

*Apol.* By this I perceive thou art one of my subjects, for all that Country is mine; and I am the Prince and God of it. How is it then that thou hast ran away from thy King? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.



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Cbr. I was born indeed in your Dominions, but your service was hard, and your wages such as a man  
 \* Rom. 6. 23. could not live on, \* *for the wages of sin is death*; therefore when I was come to years, I did as other considered persons do, look out, if perhaps I might mend my self.

Apol. *There is no Prince that will thus lightly lose his Subjects: neither will I as yet lose thee. But since thou complaineſt of thy service and wages, † be content to go back; what our Country will afford, I do here promise to give thee.*  
 \* Apollyon's flattery.

Cbr. But I have left my self to another, even to the King of Princes, and how can I with fairness go back with thee?

Apol. *Thou haſt done in this, according to the Proverb, \* change a bad for a worſe: but it is ordinary for thoſe that have professed themselves his Servants, after a while to give him the ſlip; and return again to me: do thou ſo too, and all ſhall be well.*  
 \* Apollyon underſtands his ſervice.

Cbr. I have given him my faith, and ſworn my Allegiance to him; how then can I go back from this, and not be hanged as a Traitor?

Apol.



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Apol. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.

Chr. What I promise thee was in my nonage; and besides, I count that the Prince under whose Banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, (O thou destroying Apollyon) to speak truth, I like his Service, his Wages, his Servants, his Government, his Company, and Country better than thine: and therefore leave off to perswade me further, I am his Servant, and I will follow him.

Apol. Consider again when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his Servants come to an ill end, because they are transgressors against me, and my ways: How many of them have been put to shameful death? and besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of their bands:

Apollyon  
pleads the  
grievous ends  
of Christians,  
to dissuade  
Christian  
from persist-  
ing in his  
way.

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but as for me, how many times, as all the world very well knows, have I delivered; either by power or fraud, those that have faithfully served me, from him and his, though taken by them; and so I will deliver thee.

**Chr.** His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account: For, for present deliverance, they do not much expect it; for they stay for their Glory, and then they shall have it, when their Prince comes in his, and the Glory of the Angels.

**Apol.** Thou hast already been unfaithful in thy service to him, and how dost thou think to receive wages of him?

**Chr.** Wherein, O Apollyon, have I been unfaithful to him;

Apollyon

shows Chri-  
stian's infir-  
mities inst  
antly.

**Apol.** Thou didst faint at first setting out, when thou wast almost choaked in the Gulf of Dispond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice

choice things : thou wast also almost persuaded to go back, at the sight of the Lions ; and when thou talkest of thy Journey, and of what thou hast heard, and seen, thou art inwardly desirous of vain glory in all that thou sayest or doest.

*Chr.* All this is true, and much more, which thou hast left out ; but the Prince whom I serve and honor, is merciful, and ready to forgive : but besides, these infirmities possessed me in thy Country, for there I suckt them in, and I have groaned under them, been sorry for them, and have obtained Pardon of my Prince.

*Apol.* Then *Apollyon* broke out into a grievous rage, saying, *I am an enemy to this Prince ; I hate his Person, his Laws, and People ; I am come out on purpose to withstand thee.*

*Apollyon is  
a ray of light  
upon Christ  
an.*

*Chr.* *Apollyon*, beware what you do, for I am in the Kings High-way, the way of Holiness, therefore take heed to your self.

*Apol.* Then *Apollyon* straddled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thy self to die ;  
for.

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for I swear by my Infernal Den, that thou shalt go no further; here will I spill thy soul: and with that he threw a flaming Dart at his breast; but *Christian* had a Shield in his hand, with which he caught it, and so prevented the danger of that. Then did *Christian* draw, for he saw 'twas time to bestir him; and *Apollyon* as fast made at him, throwing Darts as thick as hail; by the which, notwithstanding all that *Christian* could do to avoid it, \* *Apollyon* wounded him in his head, his hand and foot, this made *Christian* give a little back: *Apollyon* therefore followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day; even till *Christian*, was almost quite spent. For you must know, that *Christian*, by reason of his wounds, must needs grow weaker and weaker.

Then *Apollyon* clyping his opportunity, began to gather up close to *Christian*, and wrestling with him, gave him a dreadful fall; and with that *Christian's* Sword flew out of his

\* *Christian*  
wounded in  
his under-  
standing,  
truth and  
conversacion.

*Apollyon*  
casteth down  
to the ground  
*Christian*.

his hand. Then said Apollyon, I am sure of the now; and with that, he had almost prest him to death; so that Christian began to despair of life. But as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good Man, Christian nimbly stretched out his hand for his Sword, and caught it, saying, \* Rejoyce not against me, O mine enemy! when I fall, I shall arise; and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound: Christian perceiving that, made at him again, saying, † Nay in all these things we are more than conquerors; through him that loved us. And with that, Apollyon spread forth his Dragons wings, and sped him away, that Christian saw him no more.

Christian's  
victory over  
Apollyon  
\* Mich. 7. 8.

\* Rom. 8. 3.

James. 4. 7.

In this Combat no man can imagine, unless he had seen and heard as I did, what yelling, and hideous roaring Apollyon made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans burst from Christians heart. I never saw him all the while give so much

A brief  
relation of the  
Combat by  
the sp. of a scry.

much as one pleasant look, till he perceived he had wounded Apollyon with his two-edg'd Sword, then indeed he did smile, and look upward: but 'twas the dreadfulest sight that ever I saw.

Christian  
gives God  
thanks for  
deliverance.

So when the Battel was over, Christian said, I will here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me against Apollyon: and so he did, saying.

Great Beelzebub, the Captain of this  
Fiend,  
Design'd my ruine; therefore to this  
end,  
He sent him barneft out, and he with  
rage,  
That bellish was, did fiercely me en-  
gage:  
But blessed Michael helped me,  
and I  
By dint of Sword did quickly make him  
flye,  
Therefore to him let me give lasting  
praise,  
And thank, and blest his holy name  
always.

Then

Then there came to him an hand with some of the leaves of the Tree of Life, the which *Christian* took, and applied to the wounds that he had received in the Battel, and was healed immediately. He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little before; so being refreshed, he addressed himself to his Journey, with his \* Sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from *Apollyon*, quire through this Valley.

\* *Christian goes on his Journey with his Sword drawn in his hand.*

Now at the end of this Valley, was another called the Valley of the *Shadow of Death*, and *Christian* must needs go through it, because the way to the Coelestial City lay through the midst of it; Now this Valley is a very solitary place. The Prophet \* *Jeremiah* thus describes it, \* *Jer. 2. 6.*  
*A Wilderness, a Land of Deserts, and of Pits, a Land of Drought, and of the shadow of death, a Land that no Man (but a Christian) passeth through, and where no man dwelt.*

*The Valley of the Shadow of Death.*

Now here *Christian* was worse put



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put to it than in his fight with *Apol-lyon*, as by the sequel you shall see.

I saw then in my Dream, that when *Christian* was got to the Borders of the Shadow of Death, there met him two Men, \* Children of them that brought up an † evil report of the good Land, making haste to go back : to whom *Christian* spake as follows.

*Chr.* *Whither are you going?*

*Men.* They said, Back, back ; and we would have you to do so too, if either life or peace is prized by you.

*Chr.* *Why? what's the matter?*  
*said Christian,*

*Men.* Matter ! said they ; we were going that way as you are going, and went as far as we durst ; and indeed we were almost past coming back, for had we gone a little further, we had not been here to bring the news to thee.

*Chr.* *But what have you met with?*  
*said Christian,*

*Men.* Why ! we were almost in the Valley of the Shadow of Death, but that by good hap we looked before us, and saw the danger before we came to it.

*Chr.*

\* The children of the  
Spirits back.  
† Numb. 13.

Psalm 4. 19.  
Psalm 107. 19.

## The Dignifying Proverbs.

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Chr. But what have you seen?  
said Christian.

Meh. Seen! Why the Valley it-  
self, which is as dark as pitch; we  
also saw there the Hobgoblins, Sa-  
tyrs, and Dragons of the Pit: we  
heard also in that Valley a continu-  
al howling and yelling, as of a Peo-  
ple under unutterable misery; who  
there sat bound in affliction and  
Irons: and over that Valley hangs  
the discouraging \* Clouds of confu-  
sion, death also doth always spread  
his wings over it. In a word, it is  
every whit dreadful, being utterly  
without Order.

\* Job. 1. 5.  
chap. 10. 22.

Chr. Then said Christian; I per-  
ceive not yet, by what you have said,  
but that † this is my way to the desi- † Jer. 2. 6.  
red Heaven.

Meh. Be it thy way, we will not  
chuse it for ours; so they parted,  
and Christian went on his way, but  
still with his Sword drawn in his  
hand, for fear least he should be as-  
saulted.

I saw then in my Dream; so far as Psal. 69. 14  
this Valley reached, there was on  
the right hand a very deep Ditch,  
that Ditch is it into which the blind  
have

have led the blind in all Ages and have both there miserably perished. Again, behold on the left hand, there was a very dangerous Quagg, into which, if even a good man falls, he finds no bottom for his foot to stand on : Into that Quagg King David *once did fall*, and had no doubt therein been smothered, had not he that is able pluckt him out,

The path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it ; for when he sought, in the dark, to shun the ditch on the one hand, he was ready to tip over into the mire on the other ; also when he sought to escape the mire, without great carefulness, he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly : for, besides the danger mentioned above, the path way was here so dark, that oft-times when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this Valley, I perceived the mouth of Hell to be, and it stood also hard by the way-side :

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side: Now thought *Christian*, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, ( things that cared not for *Christians* Sword, as did *Apollyon* before ) that he was forced to put up his Sword, and betake himself to another weapon called

\* *All-prayer*: so he cryed in my hearing † *O Lord I beseech thee deliver my Soul*. Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings too and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley; he remembered also how he had already vanquished

\* *Ephess. 6.*

18.

† *Psal. 116. 3.*

*Christian put  
to a stand  
but for a  
while.*

many

many a danger : and that the danger of going back might be much more, than for to go forward ; so he resolved to go on. Yet the *Enemies* seemed to come nearer and nearer ; but when they were come even almost at him, he cryed out with a most vehement voice, *I will walk in the strength of the Lord God* ; so they gave back, and came no further.

One thing I would not let slip, I tooke notice that now poor *Christian* was so confounded, that he did not know his own voice ; and thus I perceived it : Just when he was come over against the mouth of the burning Pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he \* verily thought had proceeded from his own mind. This put *Christian* more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before ; yet, if he could have helped it, he would not have done it : but he had not the discretion neither to stop his

\* *Christian made believe that he spoke blasphemies, when 'twas Satan that suggested them into his mind.*

ears, nor to know from whence those blasphemies came.

When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, going before him, saying, *Though I walk through the valley of the shadow of death, I will fear none ill, for thou art with me.* Psalm 134

Then was he glad, and that for these reasons:

First, because he gathered from thence, that some who feared God were in this Valley as well as himself.

Secondly, For that he perceived, God was with them, though in that dark and dismal state; and why not, thought he, with me, though by reason of the impediment that attends this place, I cannot perceive it. Job 9. 10.

Thirdly, For that he hoped (could he over take them) to have company by and by. So he went on, and called to him that was before, but he knew not what to answer; for that he also thought himself to be alone: And by and by, the day broke: then said *Christian*, \* He bath Amos 5. 8. *Christian* glad at break of day. Amos 5. 3.

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*both turned the shadow of death into the morning.*

Now morning being come, he looked back, not of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand and the Quag that was on the other; also how narrow the way was which led betwixt them both; also now he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off; for after break of day, they came not nigh, yet they were discovered to him, according to that which is written, *He discovereth deep things out of darkness, and bringeth out to light the shadow of death.*

• Job. 12. 22.

Now was Christian much affected with his deliverance from all the dangers of his solitary way, which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the Sun was rising, and this was another mercy to Christian; for you must note, that though



though the first part of the Valley of the shadow of Death was dangerous, \* yet this second part which he was yet to go, was, (if possible,) far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Guns, and Nets here, and so full of Pits, Pitfalls, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he † *His candle shineth on my head, and by his light I go through darkness.*

\* The second part of this Valley very dangerous.

† Job 29. 3.

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes, and mingled bodies of men, even of Pilgrims, that had gone this way formerly: And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time, by whose Power and Tyranny the Men whose bones, blood,

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blood, ashes, &c. lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered; but I have learnt since, that *Pagan* has been dead many a day; and as for the other, though he be yet alive; he is by reason of age, and also of the many throwd brushies that he met with in his younger days, grown so crazy and stiff in his joynts, that he can now do little more then sit in his Caves mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on his way, yet at the sight of the old *Man* that sat in the mouth of the *Cave*, he could not tell what to think, especially because he spake to him, though he could not go after him; saying, *You will never mend, till more of you be burned*: but he held his peace, and set a good face on, and so went by, and catcht no hurt. Then sang *Christian*.

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O world of wonders ! ( I can say no  
less )

That I should be preserv'd in that di-  
stress

That I have met with here ! O blessed  
be

That hand that from it hath delivered  
me !

Dangers in darkness, Devils, Hell,  
and Sin,

Did compass me, while I this Vale was  
in :

Tea, Snarcs, and Pits, and Traps, and  
Nets did lie

My path about, that worthless silly I  
Might have been catch't, intangled,  
and cast down :

But since I live , let J E S U S wear  
the Crown.

Now as *Christian* went on his way,  
he came to a little ascent, which was  
cast up on purpose, that *Pilgrims*  
might see before them ? up there  
therefore *Christian* went, and look-  
ing forward, he saw *Faithful* before  
him, upon his Journey. Then said  
*Christian* aloud. Ho, ho, So-ho ; stay,  
and I will be your Companion. At  
that *Faithful* looked behind him, to  
whom

*Christian  
overtakes  
Faithful.*

whom *Christian* cryed again, Stay, stay, till I come up to you : but *Faithful* answered, No, I am upon my life, and the Avenger of Blood is behind me. At this *Christian* was somewhat moved, and putting to all his strength, he quickly got up with *Faithful*, and did also over-run him, so the last was first. Then did *Christian* vain gloriously smile, because he had gotten the start of his brother : but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to help him.

*Christian's  
fall makes  
Faithful and  
he go loving-  
ly together.*

Then I saw in my Dream, they went very lovingly on together ; and had sweet discourse of all things that had happened to them in their Pilgrimage ; and thus *Christian* began.

*Chr.* My honoured and well beloved Brother *Faithful*, I am glad that I have over taken you, and that God has so tempered our spirits, that we can walk as Companions in this so pleasant a path.

*Faith.* I had thought dear friend, to have had your company quite from our Town, but you did get the

start

sure of me ; wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the City of Destruction, before you set out after me on your Pilgrimage ?

Chr. Till I could stay no longer, for there was great talk presently after you were gone out, that our City would in short time with Fire from Heaven be burned down to the ground.

Chr. What? Did your Neighbours talk so?

Their talk about the Country from whence they came.

Faith. Yes, 'twas for a while in every bodys mouth.

Chr. What, and did no more of them but you come out to escape the danger ?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you, and of your desperate Journey, ( for so they called this your Pilgrimage ; ) but I did believe, and do still, that the end of our City will be with Fire and Brimstone from above, and therefore I have made my escape.

F

Chr.

Chr. Did you hear no talk of Neighbour Plyable?

Faith. Yes, Christian, I heard that he followed you till he came at the Slough of Despond; where, as some said he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

Chr. And what said the Neighbors to him?

How Plyable was accounted of when he got home.

Faith. He hath since his going back been had greatly in derision, and that among all sorts of People: some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the City.

Chr. But why should they be so set against him, since they also despise the way that he forsook?

Faith. Oh, they say, Hang him; he is a Turn-Coat, he was not true to his profession: I think God has stirred up even his enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

Jer. 29. 17,  
19.

Chr. Had you no talk with him before you came out?

Faith. I met him once in the Streets,

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Streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

Chr. *Well, at my first setting out, I had hopes of that Man; but now, I fear he will perish in the overthrow of the City, \* for it is happened to him according to the true Proverb, The Dog is turned to his vomit again, and the Sow that was washed, to her wallowing in the mire.*

*2 Pet. 2.22.  
The Dog and  
Sow.*

Faith. They are my fears of him too: but who can hinder that which will be?

Chr. Well Neighbor Faithful said Christian, let us leave him, and talk of things that more immediately concern our selves. Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

Faith. I escaped the Slough that I perceived you fell into, and got up to the Gate without that danger; only I met with one whose name was Wanton, that had like to have done me a mischief.

*Faithful as-  
sured by  
Wanton.  
\* Gen 49.17  
12.13.*

Chr. *Twas well you escaped her, Net; \* Joseph was hard put to it by*



ber, and he escaped her as you did, but it had like to have cost him his life. But what did she do to you?

Faith. You cannot think (but that you know something) what a flattering tongue she had, she lay at me hard to turn aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know that I mean, all carnal and fleshly content.

Chr. Thank God you have escaped her: *The \* abhorred of the Lord shall fall into the Ditch.*

\*Prov. 22.  
24.

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. Why, I trow you did not consent to her desires?

Faith. No not to defile my self; for I remembred an old writing that I had seen, which said, *Her steps take hold of Hell.* So I shut mine eyes, because I would not be bewitched with her looks: then she railed on me, and I went my way.

Prov. 5. 5.  
Job. 31. 1.

Chr. Did you meet with no other assault as you came?

Faith. When I came to the foot of the Hill called *Difficulty*, I met with

He is assaulted  
by Adam  
the first.

with a very aged Man, who asked me, *What I was and whither bound*; I told him *that I am a Pilgrim going to the Cœlestial City*: Then said the old Man, *Thou lookest like an honest fellow*: *Wilt thou be content to dwell with me for the wages that I shall give thee*? Then I askt him his name, and where he dwelt? He said his name was *Adam the first*, and that he dwelt in the *Town of\* Deceit*. I asked him then, What was his work? and what the wages that he would give? He told me, That his work was *many delights*; and his wages, *that I should be his Heir at last*. I further askt him, What House he kept, and what other Servants he had? so he told me, *That his house was maintained with all the dainties in the world*, and that his Servants were *those of his own begetting*. Then I asked how many children he had, He said, that he had but three Daughters, *The \*lust of the flesh, the lust of the eyes, and the pride of life*, and that I should marry them, if I would. Then I asked, how long time he would have me live with him? And he told me, *As long as he lived himself*.

\* Eph. 4.23.

\* John 2.16.

Chr. *Well, and what conclusion came the Old Man and you to, at last?*

Faith. *Why, at first I found my self somewhat inclinable to go with the Man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, Put off the old man with his deeds.*

Chr. *And how then?*

Faith. *Then it came burning hot into my mind; whatever he said, and however he flattered, when he got me home to his House, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his House. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my Soul: so I turned to go away from him; but just as I turned my self to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pull'd part of me after himself: This made me cry. \* *O wretched Man!* So I went on my way up the Hill.*

\*Rom. 7.24.

Now when I had got about half way up, I looked behind me, and saw

saw one coming after me, swift as the wind; so he overtook me just about the place where the Settle stands.

*Chr.* Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my bosom.

*Faith.* But good Brother heare me out: So soon as the Man overtook me, he was but a word and a blow; for down he knockt me, and laid me for dead. But when I was a little come to my self again, I asked him wherefore he served me so? he said, Because of my secret inclining to Adam the first; and with that, he strook me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So when I came to my self again, I cryed him mercy; but he said, I know not how to shew mercy, and with that knockt me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

*Chr.* Who was that, that bid him forbear.

*Faith.* I did not know him at first

but as he went by, I perceived the holes in his hands, and his side; then I concluded that he was our Lord. So I went up the Hill.

*\*The bander  
of Moses.*

Chr. That Man that overtook you, was Moses, \* he spareth none, neither knoweth he how to shew mercy to those that transgress his Law.

Faith. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me, he would burn my house over my head, if I staid there.

Chr. But did you not see the house that stood there on the top of the Hill on the side of which Moses met you?

Faith. Yes, and the Lions too, before I came at it, but for the Lions, I think they were asleep, for it was about Noon; and because I had so much of the day before me, I passed by the Porter, and came down the Hill.

Chr. He told me indeed that he saw you go by, but I wish you had called at the house; for they would have shewed you so many Rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you

you meet no body in the Valley of Humility?

*Faith.* Yes, I met with one *Discontent*, who would willingly have perswaded me to go back again with him: his reason was, for that The Valley was altogether without Honour; he told me moreover, That there to go, was the way to disobey all my Friends, as *Pride*, *Arrogancy*, *Self-conceit*, *Worldly Glory*, with others, who he knew, as he said, would be very much offended, if I made such a fool of my self, as to wade through this Valley.

*Faithful assaulted by Discontent.*

*Chr.* Well, and how did you answer him?

*Faith.* I told him that although all these that he named might claim Kindred of me, and that rightly, (for indeed they were my Relations, according to the flesh.) yet since I became a Pilgrim, they have disowned me, and I also have rejected them; and therefore they were to me now no more than if they had never been of my Lineage; I told him moreover, That as to this Valley, he had quite mis-represented the thing: for before Honour, is Humility, and a

*Faithful's answer to Discontent.*

haughty spirit before a fall. Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest; then chuse that which he esteemed most worthy our afflictions.

Chr. Met you with nothing else in that Valley?

He is assaulted with Shame.

Faith. Yes, I met with Shame, But of all the Men that I met with in my Pilgrimage, he, I think, bears the wrong name: the other would be said nay, after a little argumentation (and somewhat else) but this hold faced Shame would never have done.

Chr. Why, what did he say to you?

Faith. What! why he objected against Religion it self; he said it was a pitiful, low, sneaking business for a man to mind Religion; he said that a tender conscience was an unmanly thing, and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty, that the brave spirits of the times accustom themselves unto, would make him the Ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were



were ever of my opinion; nor any of them neither, before they were persuaded to be Fools, and to be of a voluntary fondness, to venture the loss of all, *for no body knows what.*

1 Cor. 7. 26.  
chap. 3. 48.

Phil. 3. 7. 9.

He moreover objected \* the base and low estate and condition of those that were chiefly the Pilgrims of the times, in which they lived; also their ignorance, and want of understanding in all natural Science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a Sermon, and a shame to come sighing and groaning home. That it was a shame to ask my Neighbour forgiveness for petty faults, or to make restitution where I have taken from any: He said also that Religion made a man grow strange to the great, because of a few vices (which he called by finer names) and made him own and respect the base, because of the same Religious fraternity? And is not this, said he, a shame?

\* John 7. 48.

Chr. And what did you say to him?

Faith.

Luke 16.

*Faith.* Say! I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face, even this *Shame* fetch'd it up, and had almost beat me quite off. But at last I began to consider, \* *That* *that which is highly esteemed among men, is bad in abomination with God.* And I thought again, this *Shame* tells me what men are, but it tells me nothing what *God*, or the *Word* of *God* is. And I thought moreover, that at the day of doom, we shall not be doomed to death or life, according to the hectoring spirits of the world; but according to the Wisdom and Law of the highest. Therefore thought I, what *God* says is best indeed; is best though all men in the world are against it. Seeing then, that *God* prefers his Religion, seeing *God* prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven, are wisest; and that the poor man that loveth *Christ*, is richer than the greatest man in the world that hates him; *Shame* depart, thou art an enemy to my Salvation: shall I entertain thee against my Sovereign Lord?

Lord? How then shall I look him in the face at his coming? Should I Mark 8. 3 now be ashamed of his ways and Servants, how can I expect the blessing? But indeed this *Shame* was a bold Villian; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend Religion: but at last I told him, 'twas but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: And so at last I got past this importunate one.

And when I had shaken him off, then I began to sing.

*The tryals that those men do meet  
withal*

*That are obedient to the Heavenly call,  
Are manifold and suited to the flesh,  
And come, and come, and come again  
afresh;*

*That now, or sometime else, we by them  
may*

*Be taken, overcome, and cast away.*

O let the Pilgrims, let the Pilgrims  
 then,

Be vigilant, and quit themselves like  
 Men.

Chr. I am glad, my Brother, that  
 thou didst withstand this Villain so  
 bravely; for of all, as thou sayest, I  
 think he has the wrong name: for he is  
 so bold as to follow us in the Streets,  
 and to attempt to put us to shame be-  
 fore all men; that is, to make us asha-  
 med of that which is good; but if he  
 was not himself audacious, he would  
 never attempt to do as he does: but let  
 us still resist him; for notwithstanding  
 all his bravadoes, he promoteth the  
 Fool, and none else. The Wise shall in-  
 herit glory, said Solomon, but shame  
 shall be the promotion of Fools.

Prov. 3. 35.

Faith. I think we must cry to him  
 for help against shame, that would  
 have us be valiant for Truth upon the  
 Earth.

Chr. You say true. But did you  
 meet no body else in that Valley?

Faith. No not I, for I had Son-  
 shine all the rest of the way, through  
 that, and also through the Valley  
 of the Shadow of death.

Chr. *I was well for you, I am sure it fared far otherwise with me. I had for a long season, as soon almost as I entred into that Valley, a dreadful Combat with that foul Fiend Apollyon : Yea, I thought verily he would have killed me ; especially when he got me down, and crush'd me under him, as if he would have crush'd me to pieces. For as he threw me, my Sword flew out of my hand ; nay he told me, He was sure of me ; but I cryed to God, and he heard me, and delivered me out of all my troubles. Then I entred into the Valley of the shadow of death, and had no light for almost half the way through it. I thought I should have been killed there, over and over : but at last, day broke, and the Sun rose, and I went through that which was behind with far more ease and quiet.*

Moreover, I saw in my Dream, that as they went on, Faithful, as he chanced to look on one side ; saw a Man whose name is Talkative, walking at a distance besides them, ( for in this place there was room enough for them all to walk ) *He was a tall Man, and something more comely at a distance*

Talkative  
described.

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distance then at hand, To this Man, Faithful addressed himselfe in this manner.

Faith. Friend, Whither away? Are you going to the Heavenly Country?

Talk. I am going to the same place.

Faith. That is well: Then I hope we shall have your good company.

Talk. With a very good will, will I be your companion.

Faithful and  
Talkative  
enter dis-  
course.

Faith. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talkatives  
dislike of bad  
discourse.

Talk. To talk of things that are good, to me is very acceptable; with you, or with any other; and I am glad that I have met with those that incline to so good a work. For to speak the truth, there are but few that care thus to spend their time (as they are in their travels,) but chuse much rather to be speaking of things to no profit, and this hath been a trouble to me.

Faith. That is indeed a thing to be lamented, for what things so worthy of the use of the tongue and mouth of

men

man on Earth, as are the things of the  
God of Heaven?

*Talk.* I like you wonderful well,  
for your sayings are full of convicti-  
ons; and I will add, what thing is so  
pleasant, and what so profitable, as  
to talk of the things of God?

What things so pleasant? (that is,  
if a man hath any delight in things  
that are wonderful) for instance: If  
a man doth delight to talk of the  
History, or the Mystery of things;  
or if a man doth love to talk of Mi-  
racles, Wonders, or Signs, where  
shall he find things recorded so de-  
lightful, and so sweetly penned, as  
in the holy Scripture?

*Faith.* That's true: but to be pro-  
fited by such things in our talk should  
be that which we design.

*Talk.* That is it that I said; for to  
talk of such things is most profitable,  
for by so doing, a man may get  
knowledge of many things; as of  
the vanity of earthly things, and the  
benefit of things above: (thus in  
general) but more particular, By  
this a man may learn the necessity  
of the New-birth, the insufficiency  
of our works, the need of Christs  
righ-



*Talkative's  
fine dis-  
course.*

righteousness, &c. Besides, by this a man may learn, what it is to repent, to believe, to pray, to suffer, or the like : by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refuse false opinions to vindicate the truth, and also to instruct the ignorant.

*Faith. All this is true, and glad am I to hear these things from you.*

*Talk. Alas, the want of this is the cause that so few understand the need of faith, and the necessity of a work of Grace in their Soul, in order to eternal life ; but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.*

*Faith. But by your leave, heavenly knowledge of these, is the gift of God ; no man attaineth to them by humane industry, or artly by the talk of them.*

*Talk. All that I know very well. For a man can receive nothing except it be given him from Heaven : all is of Grace, not of Works : I could give you an hundred Scriptures for the confirmation of this.*

*Faith.*

*O brave Talkative.*

Faith. Well then, said Faithful;  
what is that one thing, that we shall  
at this time found our discourse upon?

Talk. What you will: I will talk  
of things heavenly, or things earth-  
ly; things Moral, or things Evan-  
gelical; things Sacred, or things  
Prophane; things past, or things to  
come; things foreign, or things at  
home; things more essential, or  
things circumstantial: provided  
that all be done to our profit.

*O brave Tal-  
kative.*

Faith. Now did Faithful begin  
to wonder; and stepping to Christian,  
(for he walked all this while by him-  
self) he said to him, (but softly) What  
a brave companion have we got! Sure-  
ly this man will make a very excellent  
Pilgrim.

*Faithful be-  
guiled by  
Talkative.*

Chr. At this Christian modestly  
smiled, and said, This man with  
whom you are so taken, will beguile  
with this tongue of his, twenty of  
them that know him not.

*Christian  
makes a dis-  
covery of  
Talkative's  
telling Faith-  
ful who he  
was.*

Faith. Do you know him then?

Chr. Know him! Yes, better  
than he knows himself.

Faith. Pray what is he?

Chr. His name is Talkative, he  
dwelleth in our Town; I wonder  
that

that you should be a stranger to him, only I consider that our Town is large.

*Faith. Whose Son is he? And where about doth he dwell?*

*Chr.* He is the Son of one *Say-well*, he dwelt in *Prating-row*; and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-row*, and notwithstanding his fine tongue, he is but a sorry fellow.

*Faith. Well, he seems to be a very pretty man.*

*Chr.* That is, to them that have not through acquaintance with him, for he is best abroad, near home he is ugly enough: your saying, That he is a *pretty man*, brings to my mind what I have observed in the work of the Painter, whose Pictures shew best at a distance; but very near, more unpleasing.

*Faith. But I am ready to think you do but jest, because you smiled.*

*Chr.* God forbid that I should jest, (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery of him. This man is for any company, and

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and for any talk; as he talketh now with you, so will he talk when he is on the Ale-bench: And the more drink he hath in his crown, the more of these things he hath in his mouth: Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his Religion is to make a noise therewith.

Faith. Say you so! Then am I in this man greatly deceived.

Chr. Deceived? you may be sure of it. Remember the Proverb, *They say and do not: but the Kingdom of God is not in word, but in power.* He talketh of Prayer, of Repentance, of Faith, and of the New birth: but he knows but only to talk of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of Religion, as the white of an Egg is of savour. There is there, neither Prayer, nor sign of Repentance for sin: Yea, the bruit in his kind serves God far better than he. He is the very stain, reproach, and shame

Mat. 23.

1 Cor. 4. 20.

Talkative

Talks but

does not.

His house is

empty of Re-

ligion,

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He is a flaine  
to Religion,  
Rom. 2. 24,  
25.

The Proverb  
that goes of  
him

Men shun to  
deal with  
him.

of Religion to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus say the common people that know him, *A Saint abroad, and a Devil at home.* His poor Family finds it so, he is such a churle, such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say, 'tis better to deal with a *Turk* than with him, for fairer dealing they shall have at their hands. This *Talkative* (if it be possible,) will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his Sons to follow his steps; and if he finds in any of them a *foolish timorousness*, (for so he calls the first appearance of a tender conscience) he calls them fools and block-heads; and by no means will employ them in much, or speak to their commendations before others. For my part I am of opinion, that he has, by his wicked life, caused many to stumble and fall, and will be, if God prevents not, the ruine of many more.

Faith.

Faith. Well, my Brother, I am bound to believe you; not only because you say you know him, but also because like a Christian, you make your reports of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps, have thought of him as at the first you did: Yea, had he received this report at their hands only, that are enemies to Religion, I should have thought it had been a slander: (A Lot that often falls from bad mens mouths upon good mens names and professions:) But all these things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him, they can neither call him Brother, nor Friend: the very naming of him among them, makes them blush, if they know him.

Faith. Well, I see that saying, and doing are two things, and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse, as are the Soul

The Carcase  
of Religion.

James 1, 27.  
 See ver. 2, 3.  
 24, 25, 26.

and the Body : For as the Body without the Soul, is but a dead Car-  
 kass; so, *Saying*, if it be alone, is  
 but a dead Car-kass also. The Soul  
 of Religion is the practick part :  
*Pure Religion and undefiled, before God  
 and the Father, is this, To visit the  
 fatherless and widows in their affliction,  
 and to keep himself unspotted from  
 the World.* This Talkative is not a-  
 ware of, he thinks that *hearing* and  
*saying* will make a good Christian :  
 and thus he deceiveth his own Soul.  
 Hearing is but as the sowing of the  
 Seed; talking is not sufficient to  
 prove that fruit is indeed in the  
 heart and life : and let us assure our  
 selves, that at the day of Doom,  
 men shall be judged according to  
 their fruits. It wil not be said then,  
 See Mat. 13: *Did you believe?* but, were you  
 the ch. 25, *Doers, or Talkers only?* and ac-  
 cordingly shall they be judged. The  
 end of the world is compared to our  
 Harvest, and you know men at Har-  
 vest regard nothing but fruit. Not  
 that any thing can be accepted that  
 is not of Faith : But I speak this to  
 shew you how insignificant the pro-  
 fession of Talkative will be at that  
 day. Faith



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Faith, This brings to my mind that of Moses, by which he describeth the beast that is clean. He is such an one that parteth the hoof, and cheweth the cud: Not that parteth the hoof, only, or that cheweth the cud only. The Hare cheweth the cud, but yet is unclean because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge, he cheweth upon the Word but he divideth not the hoof, he parteth not with the way of sinners; but as the Hare he retaineth the foot of a Dog, or Bear, and therefore he is unclean.

Lev. 11.  
Deut. 14:

Faithful convinced of the badness of Talkative.

Cbr. You have spoken, for ought I know, the true Gospel sense of those Texts; and I will add another thing. Paul calleth some men, yea, and those great talkers too, *sounding Brass, and tinkling Cymbals*; that is, as he expounds them in another place, *Things without life giving sound.* Things without life, that is without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven among those that are the Children of life. Though their sound by their

1 Cor. 13. 1, 2, 3 ch. 14. 7.  
Talkative, like two things that sound without life.

*talk, be as if it were the tongue, or voice of an Angel.*

*Faith. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?*

*Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.*

*Faith. What would you have me to do?*

*Chr. Why! go to him, and enter into some serious discourse about the power of Religion: And ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House, or Conversation.*

*Faith. Then Faithful slept forward again, and said to Talkative: Come, what cheer? how is it now?*

*Talk. Thank you, well. I thought we should have had a great deal of talk by this time.*

*Faith. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving Grace of God dis-*  
*cover*

cover it self, when it is in the heart of man?

Talk. I perceive then that our talk must be about the power of things; Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus. First, Where the Grace of God is in the heart, it causeth there a great out-cry against sin. Secondly —

Talkative's false discovery of a work of grace.

Faith. Nay bold, let us consider of one at once: I think you should rather say, It shows it self by inclining the Soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhorring of sin?

Faith. Ob! a great deal; a man may cry out against sin, of policy; but he cannot abhor it, but by vertue of a godly antipathy against it: I have heard many cry out against sin in the Pulpit, who yet can abide it well enough in the heart, house, and conversation. Josephs Mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the Mother cries out against

They cry out against sin, no sign of grace.

Gen. 39. 13.

her Child in her lap, when she calleth it slut, and naughty girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

Talk. Great knowledge of Gospel-Mysteries.

Great know-  
ledge no sign  
of Grace.  
1 Cor. 13.

Faith. This sign should have been first, but first or last, it is also false; for knowledge great knowledge may be obtained in the Mysteries of the Gospel, and yet no work of grace in the Soul. Yea, if a man have all knowledge, he may yet be nothing; and so consequently be no child of God. When Christ said, Do you know all these things? And the Disciples had answered, Yea; He added, Blessed are ye if ye do them. He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: He that knoweth his Masters will and doth it, not. A man may know like an Angel, and yet be no Christian; therefore your sign

of it is not true. In *Heb. x. 4* it is said  
 thing that pleaseth Talkers and Boasters;  
 but to do is that which pleaseth God.

Not that the heart can be good with-  
 out knowledge; for without that the

heart is naught: There is therefore  
 knowledge, and knowledge: Knowledge

that resteth in the bare speculation of  
 things, and knowledge that is accom-

panied with the grace of faith & love;  
 which put's a man upon doing even the

will of God from the heart: the first of  
 these will serve the Talker, but with-

out the other the true Christian is not  
 content. Give me understanding, and

I shall keep thy Law, yea, I shall  
 observe it with my whole heart,

*Psal. 119. 34.*

*Talk.* You lie at the catch again,  
 this is not for edification.

*Faith.* Well, if you please propound  
 another sign how this work of grace

discovereth itself where it is.

*Talk.* Not I, for I see we shall  
 not agree.

*Faith.* Well, if you will not, will you  
 give me leave to do it?

*Talk.* You may use your liber-

*Faith.* A work of grace in the soul

2. 1. 1. 1.  
 4. 1. 1. 1.  
 6. 1. 1. 1.  
 8. 1. 1. 1.  
 10. 1. 1. 1.  
 12. 1. 1. 1.  
 14. 1. 1. 1.  
 16. 1. 1. 1.  
 18. 1. 1. 1.  
 20. 1. 1. 1.  
 22. 1. 1. 1.  
 24. 1. 1. 1.  
 26. 1. 1. 1.  
 28. 1. 1. 1.  
 30. 1. 1. 1.

True Know-  
 ledge attend-  
 ed with en-  
 deavours.

One good sign  
 of grace.

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discovereth it self, either to him that bath it, or to standers by.

John 16. 8.  
Rom 7. 24.  
John 16. 9.  
Mark 16. 16.  
Psal 28. 18.  
Jer. 31. 19.  
Gal 2. 15.  
Act 4. 12.  
Matth. 5. 6.  
Rev. 11. 6.

To him that bath it, thus. It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, ( for the sake of which he is sure to be damned, if he findeth not mercy at Gods hand by faith in Jesus Christ. ) This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour of the World, and the absolute necessity of closing with him, for life, at the which he findeth hungerings and thirstings after him, to which hungerings, &c. the promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness so are his desires to know him more, and also to serve him in this World. But though I say it discovereth it self thus unto him; yet it is but seldom that he is able to conclude that this is a work of Grace, because his corruptions now and his abused reason, makes his mind to mis-judge in this matter; therefore in him that bath this work, there is required a very sound Judgment, before he can with  
sted-

steadiness conclude that this is a work of Grace.

To others it is thus discovered.

1. By an experimental confession of his Faith in Christ. 2. By a life answerable to that confession, to wit, a life of holiness; heart holiness, family holiness (if he hath a Family) and by Conversation holiness in the world: which in the general teaches him, inwardly to abhor his sin, and himself for that in secret, to suppress it in his Family, and to promote holiness in the World; not by talk only, as an Hypocrite or Talkative person may do: but by a practical Subjection in Faith, and Love, to the power of the word: And now Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object: if not, then give me leave to propound to you a second question.

Rom. 10 10.  
Phil 1. 27.  
Matth. 5. 9.  
John 24 13.  
Psalm 50 20.  
Job 42 5, 6.  
Ezek. 29 43.

Talk. Nay, my part is not now to object, but to hear, let me therefore have your second question.

Another good sign of grace.

Faith. It is this, Do you experience this first part of this description of it? and doth your life and conversation testify the same? or standeth your Religion in word or Tongue, and



not in Deed and Truth : pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also, nothing but what your Conscience can justify you in. For, not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am thus, and thus, when my Conversation, and all my Neighbours tell me, I lye, is great wickedness.

Talkative  
not pleas'd  
with Faith-  
ful's questi-  
on.

Talk. Then Talkative at first began to blush, but recovering himself, thus he replied. You come now to Experience, to Conscience, and God; and to appeal to him for justification of what is spoken : This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because, I count not myself bound thereto, unless you take upon you to be a Catechiser; and, though you should so do, yet I may refuse to make you my Judge : But I pray will you tell me, why you ask me such questions.

Faith. Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of  
you,

you, that you are a man whose Religion lies in talk, and that your conversation gives this your Mouth-profeſſion the lye. They ſay you are a ſpot among Chriſtians, and that Religion ſaith the worſe for your ungodly Converſation, that ſome already have ſtumbled at your wicked waies, and that more are in danger of being deſtroyed thereby; your Religion, and an Ale-houſe, and Covetouſneſs, and Uncleanneſs, and Swearing, and Lying, and vain Company-keeping, &c. will ſtand together. The Proverb is true of you, which is ſaid of a Whore; to wit, That ſhe is a ſhame to all Women; ſo you are a ſhame to all Profeſſors,

The reaſon why Faithful put to him that queſtion Faithful's plain-dealing to Talkative.

Talk. Since you are ready to take up reports, and to judge ſo raſhly as you do; I cannot but conclude you are ſome peeviſh, or melancholy man not fit to be diſcourſed with, and ſo adieu.

Talkative ſings away from Faithful.

Chr. Then came up Chriſtian and ſaid to his Brother, I told you how it would happen, your words and his luſts could not agree; he had rather leave your company, than reform his life: but he is gone as I ſaid, let him go; the loſs is no mans

*A good rid-  
ance.*

mans but own, he has saved us the trouble of going from him : for he continuing, ( as I suppose he will do, as he is, he would have been but a blot in our company : besides, the Apostle says, *From such withdraw thy self.*

*Faith. But I am glad we had this little discourse with him, it may happen that he will think of it again; however, I have dealt plainly with him; and so am clear of his blood, if he perisheth.*

*Chr. You did well to talk so plainly to him as you did? there is but little of this faithful dealing with men now adayes, and that makes Religion to stink so in the Nostrils of many, as it doth : for they are these Talkative Fools, whose Religion is only in word, and are debauched and vain in their Conversation, that ( being so much admitted into the fellowship of the godly ) do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such, as you have done, then should they either be made more conformable to Religion, or the company*

ny of Saints would be too hot for them. Then did Faithful say,

How Talkative at first lifts up his Plumes!

How bravely doth he speak! how he presumes—

To drive down all before him! but so soon

As Faithful talks of Heart-work, like the Moon

That's past the full, into the wain he goes;

And so will all, but he that Heart-work knows.

Thus they went on talking of what they had seen by the way; and so made that way easie, which would otherwise, no doubt, have been tedious to them: for now they went through a Wilderness.

Now when they were got almost quite out of this Wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his Brother, who comes yonder? Then Christian looked, and said, It is my good friend Evangelist. Al, and

Evangelist  
overake's  
them again.

and my good friend too, said Faithful; for 'twas he that set me the way to the Gate. Now was Evangelist come up unto them, and thus saluted them.

Evan. Peace be with you, dearly beloved, and, peace be to your helpers.

They are glad  
at the sight of  
him.

Chr. Welcome, welcome, my good Evangelist, the sight of thy countenance brings to my remembrance, thy ancient kindness, and unwearied labouring for my eternal good.

Faith. And a thousand times welcome, said good Faithful; thy Company, O sweet Evangelist, how desirable is it to us, poor Pilgrims!

Evan. Then, said Evangelist, How hath it fared with you, my friends, since the time of our last parting? what have you met with, and how have you behaved your selves?

Chr. Then Christian and Faithful told him of all things that had happened to them in the way, and how, and with what difficulty they had arrived to that place.

His Embor-  
nation to  
them.

Evang. Right glad am I, said Evangelist; not that you met with trials, but that you have been victors,



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are deceitful above all things, and desperately wicked: set your faces like a flint; you have all power in Heaven and Earth on your side.

\* They do  
thank him for  
his exhortation.

Chr. *Then* \* Christian thanked him for his exhortation, but told him withal, that they would have him speak farther to them for their help, the rest of the way; and the rather, for that they well knew that he was a Prophet, and could tell them of things that might happen unto them; and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth:

No predict-  
ed what  
troubles  
they shall  
meet with in  
V ality-Fair,  
and encour-  
ageeth them  
to stedfast-  
ness.

Evam. \* My Sons, you have heard in the words of the truth of the Gospel, that you must through many tribulations enter into the Kingdom of Heaven. And again, that in every City, bonds and afflictions abide in you; and therefore you cannot expect that you should go long on your Pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: for now, as you see, you are almost

our



out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you : and in that Town you will be hardly beset with enemies, who will strain hard but they will kill you : and be you sure that one or both of you must seal the testimony which you hold, with blood : but be you faithful unto death, and the King will give you a Crown of life. \* He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow ; not only because he will be arrived at the Cœlestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your friend and quit your selves like men ; and commit the keeping of your souls to your God in well doing, as unto a faithful Creator.

\* He who suffers  
it will be  
there to suffer,  
will have  
the better of  
his brother.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town  
before

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before them, and the name of that Town is *Vanity*; and at the Town there is a Fair kept called *Vanity-Fair*: It is kept all the year long, it beareth the name of *Vanity-Fair*, because the Town where it is kept, is *lighter than Vanity*; and also, because all that is there sold, or that cometh thither, is *Vanity*. As is the saying of the wise, *All that cometh is vanity*.

Esa. 40. 17.  
Ecclef. 1.  
ch. 2. 11, 17.

This Fair is no new erected business, but a thing of ancient standing; I will shew you the original of it.

The Antiquity of this Fair.

Almost five thousand years ago, there were Pilgrims walking to the Cœlestial City, as these two honest persons are; and *Beelzebub*, *Apollyon*, and *Legion*, with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through this Town of *Vanity*, they contrived here to set up a Fair; a Fair wherein should be sold of all sorts of *Vanity*, and that it should last all the year long. Therefore at this Fair are all such Merchandize sold, as Houses, Lands, Trades, Places, Honors,

The Merchandize of this Fair.

Pre-

Preferments, Titles, Countries, Kingdoms, Lusts, Pleasures, and Delights of all sorts, as Whores, Bawds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious stones, and what not?

And moreover, at this Fair there is at all times to be seen Juglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every kind.

Here are to be seen too, and that for nothing, Thefts, Murders, Adulteries, False swearers, and that of a blood red colour.

And as in other Fairs of less moment, there are several rows & Streets under their proper names, where such and such Wares are vended : So here likewise, you have the proper places, Rows, Streets (*viz.* Countreyes, and Kingdoms) where the Wares of this Fair are soonest to be found : Here is the *British* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other Fairs, some one Commodity is

*The Streets of the Fair.*

*signed by the  
in guidance  
and aid*

as the chief of all the Fair, so the Ware of Rome and her Merchandize is greatly promoted in this Fair: Only our *English* Nation, with some others, have taken a dislike thereat.

Now, as I said, the way to the Coelestial City lies just through this *Town*, where this lusty Fair is kept; and he that will go to the City, and yet not go through this *Town*, must needs go out of the *World*. The Prince of Princes himself, when here, went through this *Town* to his own Country, and that upon a *Fair-day* too: Yea, and as I think, it was *Beelzebub*, the cheif Lord of this *Fair*, that invited him to buy of his *Vanities*; yea, would have made him Lord of the *Fair*, would he but have done him Reverence as he went through the *Town*. Yea, because he was such a person of Honour, *Beelzebub* had him from *Street* to *Street*, and shewed him all the Kingdoms of the *World* in a little time, that he might, (if possible) allure that Blessed One, to cheapen and buy some of his *Vanities*. But he had no mind to the Merchandize, and therefore left the *Town*; without laying out so much

1 Cor. 5. 10.  
Christ went  
through this  
Fair.  
Matth. 7. 8.  
Luk. 4. 5, 6,  
7.

Christ bought  
nothing in  
this Fair.

much as one farthing upon these Families. This Fair therefore is an ancient thing, of long standing, and a very great Fair.

Now these Pilgrims, as I said, must needs go through this Fair : Well, so they did; but behold, even as they entred into the Fair, all the people in the Fair were moved, and the Town it self, as it were in a Hub-bub about them; and that for several reasons : For,

*The Pilgrims enter the Fair.*

*The Fair in a hub-bub about them.*

*The first cause of the hub-bub.*

First, The Pilgrims were clothed with such kind of Raiment, as was diverse from the Raiment of any that traded in that Fair. The people therefore of the Fair made a great gazing upon them: Some said they were Fools, some they were Bedlams, and some they are Outlandish men.

*1 Cor. 2, 7, 8.*

*The second cause of the hub-bub.*

Secondly, And as they wondred at their Apparel, so they did likewise at their Speech, for few could understand what they said; they naturally spoke the Language of Canaan; But they that kept the Fair, were the men of this world : So that from one end of the Fair to the other, they seemed Barbarians each to the other.

Third.

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*Third cause of  
the hubbub.*

Thirdly, But that which did  
a little amuse the Merchandizers  
was, that these Pilgrims set very  
light by all their Wares, they cared  
not so much as to look upon them;  
and if they called upon them to  
buy, they would put their fingers in  
their ears, and cry, *Turn away mine  
eyes from beholding vanity*; and look  
upwards, signifying that their Trade  
and Traffick was in Heaven.

*Psal. 119 37.*

*Phil. 3 19, 20*

*Fourth cause  
of the hubbub.*

One chanced mockingly, behold-  
ing the carriages of the men, to say  
unto them, What will ye buy? but  
they, looking gravely upon him,  
said, *We buy the truth*. At that, there  
was an occasion taken to despise the  
men the more; some mocking, some  
taunting, some speaking reproach-  
fully, and some calling upon others  
to smite them. At last things came  
to an hubbub, and great stir in the  
Fair; insomuch that all order was  
confounded. Now was word pre-  
sently brought to the great one of the  
Fair, who quickly came down, and  
deputed some of his most trusty  
friends to take those men into exa-  
mination, about whom the Fair  
was almost overturned. So the men

*They are  
mocked.*

*The Fair in a  
hubbub.*

*They are con-  
founded.*

were

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were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there in such an unusual Gate? \* The men told them, that they were Pilgrims and Strangers in the world, and that they were going to their own Countrey which was the Heavenly *Jerusalem*; and that they had given no occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to lett them in their Journey: Except it was, for that, when one asked them what they would buy, they said; they would *buy the truth*. But they that were appointed to examine them, did not believe them to be any other than Bedlams and Mad, or else such as came to put all things into a confusion in the *Fair*. Therefore they took them, and beat them, and besmeared them with dirt, and then put them into the *Cage*, that they might be made a spectacle to all the men of the *Fair*. There therefore they lay for some time, and were made the Objects of any mans sport, or malice, or revenge.

\* They tell  
who they are,  
and whence  
they came.

a Heb. 11.  
13, 14, 15, 16

They are not  
believed,

They are put  
in the Cage.



Their behavi-  
our in the  
Cage.

The men of  
the Fair do  
fall out a-  
mong them-  
selves about  
these two  
men.

venge. The great one of the Fair  
laughing still at all that befel them.  
But the men being patient, and re-  
sistend railing for railing, but con-  
trariwise blessing, and giving good  
words for bad, and kindness for in-  
juries done: Some men in the Fair  
that were more observing, and less  
prejudiced than the rest, began to  
check and blame the baser sort for  
their continual abuses done by them  
to the men: They therefore in angry  
manner let fly at them again, count-  
ing them as bad as the men in the  
Cage, and telling them that they  
seemed confederates, and should be  
made partakers of their misfortunes.  
The other replied, That for ought  
they could see, the men were quiet,  
and sober, and intended no body any  
harm; and that there were many  
that Traded in their Fair, that were  
more worthy to be put into the  
Cage, yea, and Pillory too, than were  
the men that they had abused. Thus,  
after divers words had passed on  
both sides, (the men behaving them-  
selves all the while very wisely, and  
soberly before them) they fell to  
some blows, among themselves,  
and

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and did harm one to another. Then were these two poor men brought before their Examiners again, and there charged as being guilty of the late Hubbub that had been in the Fair. So they beat them pittifully, and hanged Irons upon them, and led them in Chains up and down the Fair, for an Example and terror to others, lest any should speak in their behalf, or joyn themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely; and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the Fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened that the Cage, nor Irons, should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the Fair.

Then were they re-manded to the Cage again, until further order should

*They are made the Authors of this disturbance.*

*They are led up and down the Fair in Chains, for a terror to others.*

*Some of the men of the Fair won to them.*

*Their Adversaries resolved to kill them.*

*They are a-  
gain put into  
the Cage, and  
after brought  
to Tryal,*

should be taken with them. So they put them in, and made their fast in the Stocks.

Here also they called again to mind what they had heard from their faithful friend *Evangelist*, and was the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best on't, therefore each man secretly wished that he might have that preferment: but committing themselves to the All-wise dispose of him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their Tryal in order to their Condemnation. When the time was come, they were brought before their Enemies and Arraigned; the Judges name was *Lord Hategood*: Their Indictment was one, and the same in substance, though somewhat varying in form; the Contents whereof was this.

*That*

That they were enemies to, and disturbers of their Trade; that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous Opinions, in contempt of the Law of their Prince.

Their Indignation.

Then Faithful began to answer, That he had only set himself against that which had set it self against him that is higher than the highest. And, said he, as for disturbance, I make none, being my self a man of Peace; the Parties that were won to us, were won, by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is *Belzebub*, the Enemy of our Lord, I despise him, and all his Angels.

Faithfuls answer for himself.

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear, and give in their evidence: So there came in three Witnesses, to wit, *Envy, Superstition, and Pickthank*. They were then asked, If they knew the Prisoner at the Bar?

H

and

and what they had to say for the Lord the King against him.

*\*Envy begins*

Then stood forth \* *Envy*, and said to this effect; My Lord, I have known this man a long time, and will attest upon my Oath before this honourable Bench, That he is—

*Judge.* Hold, give him his Oath. So they sware him. Then he said, My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our Countrey; he neither regardeth Prince nor People, Law nor Custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls Principle of Faith and Holiness. And in particular, I heard him once in my self affirm, *That Christianity, and the Customs of our Town of Vanity, were Diametrically opposite, and could not be reconciled.* By which saying, my Lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

*Judge.* Then did the Judge say to him, hast thou any more to say?

*Envy.* My Lord, I could say much more, only I would not be tedious to

to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid stand by. Then they called *Superstition*, and bid him look upon the Prisoner; they also asked, What he could say for their Lord the King against him? Then they sware him, so he began.

*Super.* \* My Lord, I have no great acquaintance with this man, nor do I desire to have farther knowledge of him; However this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this Town; for then talking with him, I heard him say, That our Religion was naught, and such by which a man could by no means please God: which sayings of his my Lord, your Lordship very well knows, what necessarily thence will follow to wit, That we still do worship in vain, are yet in our sins, and finally shall be damned; and this is that which I have to say?

Then was *Pickbank* sworn, and

bid say what he knew, in behalf  
their Lord the King against the P  
soner at the bar.

*Pickthanks  
Testimony.*

*Pick.* My Lord, and you Gentle  
men all, This fellow I have know  
of a long time, and have heard him  
speak things that ought not to  
spoke. For he hath railed on our  
noble Prince *Beelzebub*, and hath  
spoke contemptibly of his honour  
ble Friends, whose names are the  
Lord *Old man*, the Lord *Carnal de  
light*, the Lord *Luxurious*, the Lord  
*Desire of Vain glory*, my old Lord  
*Letchery*, Sir *Having Greedy*, with  
the rest of our Nobility; and  
hath said moreover, that if all men  
were of his mind, if possible, there  
is not one of these Noble-men  
should have any longer a being in  
this Town; Besides, he hath not been  
afraid to rail on you, my Lord, who  
are now appointed to be his Judge,  
calling you an ungodly Villain, with  
many other such like villifying  
terms, with which he hath bespatter  
ed most of the Gentry of our  
Town. When this *Pickthank* had  
told his tale, the Judge directed his  
speech to the Prisoner at the

*Sins are all  
Lords and  
great ones.*



half saying, Thou Runagate, Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee.

know Faith, May I speak a few words in my own defence.

Judge. Sirrah Sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us hear what thou vile runagate hast to say.

Faith. i. I say then in answer to what Mr. Envy hath spoken, I never said ought but this, *That what Rule, or Law, or Custom, or People, were flat against the Word of God, are diametrically opposite to Christianity.* If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

Faithful  
defence of  
himself.

2. As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, *That in the Worship of God there is required a Divine Faith; but there can be no Divine Faith, without a Divine Revelation of the Will of God. therefore whatever is thrust into the Worship of God, that*

is not agreeable to Divine Revelation cannot be done but by an humane Faith, which Faith will not be profane to Eternal Life.

3. As to what Mr. Picktham hath said, I say (avoiding terms, as that I am said to rail, and the like) That the Prince of this Town, with all the rabblement his Attendants, by this Gentleman named, are more fit for a being in Hell, than in this Town and Country; and so the Lord have mercy upon me.

The Judge  
his speech to  
the Jury.

Then the Judge called to the Jury (who all this while stood by, to hear and observe;) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed against him; also you have heard his reply and confession; It lieth now in your breasts to hang him, or save his life: but yet I think meet to instruct you into our Law.

Ex. 11. 1.

There was an act made in the days of Pharaoh the Great, Servant to our Prince, that, lest those of a contrary Religion should multiply and grow too strong for him, their

Males

Males should be thrown into the River. There was also an Act made in the days of *Nebuchaddnezzar* the Great, another of his Servants, that Dan. 3. whoever would not fall down and worship his Golden Image, should be thrown into a Fiery Furnace. There was also an Act made in the days of *Darius*, That who so, for some Dan. 6. time called upon any God but him, should be cast into the Lions Den. Now the substance of these Laws, this Rebel has broken; not only in thought ( which is not to be born ) but also in word and deed; which must therefore needs be intollerable.

For that of *Pharaoh*, his Law was made upon supposition, to prevent mischief, no Crime being yet apparent; but here is a Crime apparent. For the second and third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the death.

Then went the Jury out,\* whose names were Mr. *Blind man*, Mr. *No-good*, M. *Malice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*. Mr. *High-mind*,

\* The Jury and their names.

Every ones  
private ver-  
dict.

Mr. Enmity, Mr. Lyar, Mr. Cruelty, Mr. Hate-light, and Mr. implacable, who every one gave in his private Verdict against him among themselves, and afterwads unanimously concluded to bring him in guilty before the Judge. And first among themselves Mr. Blind-man, the Foreman, said, I see clearly that this man is a Heretick. Then said Mr. No-good, Away with such a fellow from the Earth. Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lost, I could never indure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr. Heady. A sorry Scrub, said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a Rogue, said Mr. Lyar, Hanging is too good for him, said Mr. Cruelty, Let's dispatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of death.\* And so they did, therefore he was presently condemned, to be had from the place where he was, to the place from whence he came

\* They con-  
clude to  
bring him in  
guilty of  
death.

came, and there to be put to the most cruel death that could be invented. The cruel death of Faithful.

They therefore brought him out, to do with him according to their Law; and first they Scourged him, then they Buffeted him, then they Lanced his flesh with Knives; after that they Stoned him with Stones, then prickt him with their Swords, and last of all they burned him to Ashes at the Stake. Thus came *Faithful* to his end.\* Now I saw that there stood behind the multitude a Chariot and a Couple of Horses, waiting for *Faithful*, who (so soon as his Adversaries had dispatched him) was taken up into it, and straightway was carried up through the Clouds, with sound of Trumper, the nearest way to the Coelestial Gate. But as for *Christian* he had some respite, and was re-manded back to prison; so he there remained for a space: But he that over rules all things, having the power of their rage in his own hand, so wrought it about, that *Christian* for that time escaped them, and went his way.

\* A Chariot and Horses wait to take away Faithful.

*Christian* still a Prisoner.

And as he went he Sang saying,

H 5

Well

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\* The Song  
that Cori-  
than made of  
Faithful af-  
ter his death.

\* Well Faithful, thou hast faithfully  
profest

Unto thy Lord; with whom thou shalt  
be blest;

When Faithless ones, with all their  
vain delights,

Are crying out under their belifs  
plights;

Sing, Faithful, sing; and let thy name  
survive;

For though they kill'd thee, thou art  
yet alive.

Christian has  
another Com-  
panion.

Now I saw in my Dream, that  
Christian went not forth alone, for  
there was one whose name was  
Hopeful, ( being so made by the be-  
holding of Christian and Faithful in  
their words and behaviour, in their  
sufferings at the Fair ) who joyned  
himself unto him, and entring into  
a brotherly covenant, told him that  
he would be his Companion. Thus  
one died to bear testimony to the  
Truth, and another rises out of his  
Ashes to be a Companion with Chri-  
stian in his Pilgrimage. This Hopeful  
also told Christian, that there were  
many more of the men in the Fair  
that would take their time, and fol-  
low after.

There are more  
of the men of  
the Fair will  
follow.

So

So I saw, that quickly after they were got out of the Fair, they overtook one that was going before them, whose name was By-ends; so they said to him, What Countryman, Sir? and how fargo you this way? He told them, That he came from the Town of Fair-speech, and he was going to the Celestial City, (but told them not his name.)

*They overtake By-ends.*

From \*Fair-speech! said Christian; is there any good, that lives there?

\* Prov. 26. 25.

By-ends. Yes, said By-ends, I hope.

Chr. Pray Sir, what may I call you? said Christian.

By-ends. I am a stranger to you, and you to me; if you be going this way, I shall be glad of your company: if not, I must be content.

*By-ends tells to tell his name.*

Chr. This Town of Fair-speech said Christian, I have heard of, and, as I remember, they say it's a wealthy place.

By-ends. Yes, I will assure you that it is, and I have very many rich Kindred there.

Chr. Pray, who are your Kindred there, if a man may be so bold?

By-ends. Almost the whole Town; and in particular, my Lord Turn-about, my Lord Time-server, my Lord



*Lord Fair speech*, (from whose Ancestors that Town first took its name :) Also *Mr. Smooth-man*, *Mr. Facing-bothways*, *Mr. Any-thing*, and the Parson of our Parish, *Mr. Two-tongues*, was my Mothers own Brother by Father's side : And to tell you the truth, I am become a Gentleman of good Quality, yet my Great Grand-father was but a Water man, looking one way, and rowing another : and I got most of my estate by the same occupation.

*Chr.* Are you a Married man ?

*The Wife and husband of By-ends.*

*By-ends.* Yes, and my Wife is a very vertuous Woman, the Daughter of a vertuous Woman ; She was my Lady *Fainings* Daughter, therefore she came of a very honorable Family, and is arrived to such a pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stricter sort, yet but in two small points : First, we never strive against Wind and Tide. Secondly, we are always most zealous when Religion goes in his Silver Slippers ; we love much to walk with him in the Street,

*Where By-ends differs from others in Religion.*

Street, if the Sun shines, and the people applaud him.

Then *Christian* stept a little aside to his fellow *Hopeful*, saying, It runs in my mind that this is one *By-ends*, of *Fair-speech*, and if it be he, we have as very a Knaves in our company, as dwelleth in all these parts. Then said *Hopeful*, ask him; methinks he should not be ashamed of his name. So *Christian* came up with him again, and said, Sir, you talk as if you knew something more than all the world doth, and if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr. *By-ends* of *Fair-speech*.

*By-ends*. This is not my name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

*Chr.* But did you never give an occasion to men to call you by this name?

*By-ends*. Never, never! The worst that ever I did to give them an occasion to give me this name, was, that I had always the luck to jump in my Judgment with the present way

*How By-ends got his name*

way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach?

Chr. I thought indeed that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

He desires to  
keep company  
with Christi-  
an.

By ends. Well, if you will thus imagine, I cannot help it. You shall find me a fair Company-keeper, if you will still admit me your associate.

Chr. If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your opinion: You must also own Religion in his Rags, as well as when in his Silver Slippers, and stand by him too, when bound in Irons, as well as when he walketh the Streets with applause.

By ends. You must not impose, nor Lord it over my Faith, leave me to my liberty, and let me go with you.

Chr. Not a step further, unless you will do in what I propound, as we.  
Then

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Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by my self, until some overtake me that will be glad of my company.

*By-ends and Christian parts.*

Now I saw in my Dream, that *Christian* and *Hopeful*, forsook him, and kept their distance before him, but one of them looking back, saw three men following Mr. *By-ends*, and behold, as they came up with him, he made them a very low Con-  
je, and they also gave him a Comple-

*He has new Companions.*

ment. The mens names were Mr. *Hold-the-World*, Mr. *Money-love*, and Mr. *Save-all*; men that Mr. *By-ends*, had formerly been acquainted with; for in their minority they were School-fellows, and were taught by one Mr. *Gripe-man*, a Schoolmaster in *Love-gain*, which is a market town in the County of *Coveting* in the North. This Schoolmaster taught them the art of getting, either by violence, couſenage, flattery, lying, or by putting on a guise of Religion; and these four Gentlemen had attained much of the art of their Ma-  
sters

stier, so that they could each of them have kept such a School themselves.

Well when they had, as I said, thus saluted each other, Mr. *Money-love* said to Mr. *By-ends*, who are they upon the Road before us? for *Christian* and *Hopeful* were yet within view.

*By-ends* Car-  
rader of the  
Pilgrims.

*By-ends*. They are a couple of far Countrey-men, that after *their* mode, are going on Pilgrimage.

*Money-love*. Alas, why did they not stay that we might have had their good company, for *they*, and *we*, and *you* Sir, I hope, are all going on Pilgrimage,

*By-ends*. We are so indeed, but the men before us, are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of other; that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Mr. *Save-all*, that's bad; But we read of some, that are righteous over-much, and such mens rigidness prevails with them to judge and condemn

denn all but themselves. But I pray what and how many, were the things wherein you differed?

*By-ends.* why, they after their head-strong manner, conclude that it is duty to rush on their Journey all weathers, and I am for waiting for *Wind* and *Tide*. They are for hazzarding all for God, at a clap, and I am for taking all advantages to secure my life and estate. They are for holding *their notions*, though all other men are against them, but I am for Religion in what, and so far as the times, and my safety will bear it. They are for Religion, when in rags, and contempt, but I am for him when he walks in his golden slippers in the Sun-shine, and with applause.

Mr. *Hold-the-World*; Ai, and hold you there still, good Mr. *By-ends*, for, for my part, I can count him but a fool, that having the liberty to keep what he has; shall be so unwise as to lose it. Let us be wise as *Serpents*, 'tis best to make hay when the Sun shines; you see how the Bee lieth still all winter and bestirs her only when she can have

have profit with pleasure. God sends sometimes Rain, and sometimes Sun shines, if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that Religion best, that will stand with the security of Gods good blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake. *Abraham* and *Solomon* grew rich in Religion. And *Job* saies, that a good man shall lay up Gold as dust. But he must not be such as the men before us, if they be as you have described them.

*Mr. Save-all.* I think that we are all agreed in this matter, and therefore there needs no more words about it.

*Mr. Money love.* No, there needs no more words about this matter indeed, for he that believes neither Scripture nor reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

*Mr. By-*



Mr. By-ends. My Brethren, we are, as you see going all on Pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question.

Suppose a man; a Minister, or a Tradesman, &c. should have an advantage lie before him to get the good blessings of this life; Yet so, as that he can by no means come by them, except in appearance, at least, he becomes extraordinary Zealous in some points of Religion, that he medled not with before may he not use this means to attain his end, and yet be a right honest man,

Mr. Money-love, I see the bottom of your question, and with these Gentlemens good leave, I will endeavour to shape you an answer. And first to speak to your question, as it concerns a Minister himself. Suppose a Minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat, and plump by far; he has also now an opportunity of getting of it; yet so as by being more studious, by preaching more frequently, and zealously, and because

the temper of the people requires it, by altering of some of his principles, for my part, I see no reason but a man may do this (provided he has a call.) *Al,* and more a great deal besides, and yet be an honest man. For why,

1. His desire of a greater benefice is lawful (this cannot be contradicted) since 'tis set Before him by providence; so then, he may get it if he can, *Making no question for conscience sake.*

2. Besides, his desire after that benefice, makes him more studious, a more zealous preacher, &c. and so makes him a better man. - Yea makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of his people, by dissenting, to serve them, some of his Principles: this argueth, 1. That he is of a self-denying temper. 2. Of a sweet and winning deportment. 3. And so more fit for the Ministerial function.

4. I conclude then, that a Minister that changes a *small* for a *great*, should not for so doing, be judged,

is covetous, but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the *Tradesman* you mentioned: suppose such an one to have but a poor imploy in the world, but by becoming Religious, he may mend his market, perhaps get a rich wife, or more, and for better customers to his shop. For my part I see no reason but that this may be unlawfully done. For why,

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custome to my shop.

3. Besides the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gaine, and all these by becoming religious, which is good. Therefore to become

become religious to get all these is a good and profitable design.

This answer, thus made by *Mr. Mony-love*, to *Mr. By-ends*' question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholsome and advantagious. And because, as they thought, no man was able to contradict it, and because *Christian* and *Hopeful* was yet within call; they joyntly agreed to assault them with the question as soon as they overtook them, and the rather, because they had opposed *Mr. By-ends* before. So they called after them, and they stopt, and stood still till they came up to them, but they concluded as they went, that not *Mr. By-ends*, but old *Mr. Hold-the-World* should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt *Mr. By-ends* and them, at their parting a little before.

So they came up to each other and after a short salutation, *Mr.*

*Hold-*

*Hold-the-World* propounded the question to *Christian* and his fellow, and bid them to answer it if they could.

*Chr.* Then said *Christian*, even a babe in Religion may answer ten thousand such questions. For if it be unlawfull to follow Christ for loaves, as it is, *Job. 6.* How much more abominable is it to make of him and religion a stalking horse to get and enjoy the world. Nor do we find any other than Heathens, Hypocrites, Devils and Witches that are of this opinion.

1. *Heathens*, for when *Hamor* and *Shechem* had a mind to the Daughter and Cattel of *Jacob*, and saw that there was no waies for them to come at them, but by becoming circumcised, they say to their companions; If every male of us be circumcised, as they are circumcised, shall not their Cattel, and their substance, and every beast of theirs be ours? Their Daughter and their Cattel were that which they sought to obtain, and their Religion the stalking horse they made use of to come at them.

Read

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Read the whole story, Gen. 34.  
20, 21, 22, 23.

2. The Hypocritical Pharisees were also of this Religion, long prayers were their pretence, but to get widdows houses were their intent, and greater damnation was from God their Judgment, Luke 20, 46, 47.

3. Judas the Devil was also of this Religion he was religious for the bag, that he might be possessed of what was therein, but he was lost, cast away, and the very Son of perdition.

4. Simon the witch was of this Religion too, for he would have had the Holy Ghost, that he might have got money therewith, and his sentence from Peters mouth was according, Act. 8. 19, 20, 21, 22.

5. Neither will it out of my mind, but that that man that takes up Religion for the world, will throw away Religion for the world; for so surely as Judas designed the world in becoming religious; so surely did he also sell Religion, and his Master for the same. To answer the

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the question therefore affirmatively, as I perceive you have done, and to accept of as authentick such answer is both Heathenish, Hypocritical and Devilish, and your reward will be according to your works. Then they stood staring one upon another, but had not wherewith to answer *Christian*, *Hopeful* also approved of the soundness of *Christians* answer, so there was a great silence among them. *Mr. By-ends* and his company also staggered, and kept behind, that *Christian* and *Hopeful* might outgo them. Then said *Christian* to his fellow, if these men cannot stand before the sentence of men, what will they do with the sentence of God? and if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then *Christian* & *Hopeful* outwent them again, and went till they came at a delicate Plain called *Ease*, where they went with much content, but that Plain was but narrow, so they were quickly got over it. Now at the farther side of that Plain, was a

*The ease that Pilgrims have is but little in this life.*



Lucre Hill  
a dangerous  
Hill.

little Hill called *Lucre*, & in that Hill a *Silver-Mine*, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

\* Demas at  
the Hill  
Lucre.

Then I saw in my Dream, that a little off the Road, over against the *Silver-Mine*, stood \* *Demas*, (Gentleman like) to call to Passengers to come and see: who said to *Christian* and his fellow; \* Ho, turn aside hither and I will shew you a thing.

\* He calls to  
Christian  
and Hope-  
ful to come  
to him.

*Chr.* What thing so deserving as to turn us out of the way?

*Dem.* Here is a *Silver-Mine*, and some digging in it for Treasure; if you will come, with a little pains you may richly provide for your selves.

Hopeful  
tempted to  
go, but  
Christian  
holds him  
back.

*Hopef.* Then said Hopeful, Let us go see.

*Chr.* Nor I, said *Christian*; I have heard of this place before now, and how many have there been slain; and

and besides, that Treasure is a snare to those that seek it; for it hindreth them in their Pilgrimage. Then *Chr.* Hos. 4. 18. *Dem.* called to *Demas*, saying, Is not the place dangerous? hath it not hindered many in their Pilgrimage?

*Dem.* Not very dangerous, except to those that are careless: but withal, he blushed as he spake.

*Chr.* Then said *Christian* to *Hopeful*, Let us not stir a step; but still keep on our way.

*Hope.* I Will warrant you, when *By-ends* comes up, if he hath the same invitation as we, he will turn in thither to see.

*Chr.* No doubt thereof, for his Principles lead him that way, and a hundred to one but he dies there.

*Dem.* Then *Demas* called again, saying, But will you not come over and see?

*Chr.* Then *Christian* roundly answered, saying, *Demas*, Thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesties Judges; and why seekest thou to bring us into the like condemna-

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tion Besides, if we at all turn aside our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

*Demas* cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

*Chr.* Then said *Christian*, What is thy name? is it not the same by the which I have called thee?

*Dem.* Yes, my name is *Demas*, I am the Son of *Abraham*.

*Chr.* I know you, *Gehazi* was your Great Grandfather, and *Judas* your Father, and you have trod their steps, It is but a devilish prank that thou usest: Thy Father was hanged for a Traitor, and thou deservest no better reward. Assure thy self, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

By this time *By-ends* and his companions was come again within sight, and they at the first beck went over to *Demas*. Now whether they fell into the Pit, by looking over the

King. 5.  
o. Mat. 26.  
4, 15. ch.  
7. 1, 2, 3, 5.

By-ends  
went over to  
*Demas*.

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the brink thereof, or whether they went down to dig, or whether they was smothered in the bottom, by the damps that commonly arise, of these things I am not certain: But this I observed, that they never was seen again in the way.

Then sang Christian,

By-ends, and Silver-Demas, both agree,

One calls, the other runs, that he may be

A sharer in his Lucre: so these do  
Take up in this World, and no further go.

Now I saw, that just on the other side of this Plain, the Pilgrims came to a place where stood an old Monument, hard by the High-way-side, at the sight of which they were both concerned, because of the strangeness of the form thereof, for it seemed to them as if it had been a Woman transformed into the shape of a Pillar: here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof:

*They saw a strange Monument.*

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At last *Hopeful* espied written above upon the head thereof, a writing in an unusual hand, but he being no Scholar, called to *Christian* (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of Letters together, he found the same to be this, *Remember Lot's Wife*. So he read it to his follow; after which, they both concluded, that that was the \* Pillar of Salt into which *Lot's Wife* was turned for her looking back with a covetous heart, when she was going from *Sodom* for safety. Which sudden & amazing sight, gave them occasion of this discourse.

*Chr.* Ah my Brother, this is a seasonable sight, it came opportunely to us after the invitation which *Demas* gave us to come over to view the Hill *Lucre*; and had we gone over as he desired us, and as thou wast inclining to do (my Brother) we had, for ought I know, been made our selves, like this woman, a spectacle for those that shall come after, to behold.

*Hope.* I am sorry that I was so foolish, and am made to wonder that

that I am not now as *Lot's Wife*: for wherein was the difference twixt her sin and mine; she only looked back, and I had a desire to go see; let Grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

*Chr.* Let us take notice of what we see here, for our help for time to come: *This Woman* escaped one Judgment; for she fell not by the destruction of *Sodom*, yet she was destroyed by another; as we see, she is turned into a Pillar of Salt.

*Hope.* True, and she may be to us both *Caution*, and *Example*; *Caution* that we should shun her sin, or a sign of what Judgment will overtake such as shall not be prevented by this caution: So *Korah*, *Dathan*, and *Abiram*, with the two hundred and fifty men, that perished in their sin, did also become a sign, or example to others to beware: but above all, I muse at one thing, to wit, how *Demas* and his fellows can stand so confidently yonder to look for that treasure, which this Woman, but for looking

behind her, after (for we read not that she stept one foot out of the way) was turned into a Pillar of Salt; specially since the Judgement which overtook her, did make her an example; within sight of where they are: for they cannot chuse but see her, did they but lift up their eyes.

*Chr.* It is a thing to be wondered at, and it argueth that their heart is grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick Pockets in the presence of the Judge, or that will cut purses under the Gallows. It is said of the men of *Sodom*, *That they were sinners*\* *exceedingly*, because they were sinners *before the Lord*; that is, in his eyesight; and notwithstanding the kindnesses that he had shewed them, for the Land of *Sodom*, was now, like the † Garden of *Eden heretofore*. This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such, even such as these  
are

\* Gen. 13.

†

Varf. 10.



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are, that shall sin in the sight, yea and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest Judgements.

*Hope.* Doubtless thou hast said the truth, but what a mercy is it, that neither thou, but especially I, am not made my self, this example. This ministreth occasion to us to thank God, to fear before him, and always to remember *Lot's Wife*.

I saw then that they went on their way to a pleasant River, which *David the King* called the *River of God*; but *John*, *The River of the water of life*. Now their way lay just upon the bank of the River: here therefore *Christian* and his Companion walked with great delight; they drank also of the water of the River, which was pleasant and enlivening to their weary Spirits: besides, on the banks of this River, on either side, were green Trees, for all manner of Fruit; and the Leaves they eat to prevent Surfeits; and other Diseases that are incident to those that heat their blood by

*A River*  
*Psal. 65.*  
*Rev. 22.*  
*Ezech. 47*

*Trees by a*  
*River.*  
*The fruit*  
*and leaves*  
*of these*  
*Trees.*

at Meadows  
in which  
they lie  
down to  
sleep.

Psal. 22.

Ilsa. 14. 30.

Travels. On either side of the River was also a Meadow, curiously beautified with Lillies; and it was green all the year long. In this Meadow they lay down and slept, for here they might lie down safely. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the Water of the River: and then lay down again to sleep. Thus they did several days and nights. Then they sang,

*Behold ye, how these Christal streams  
do glide,*

*(To comfort Pilgrims) by the High-  
way side;*

*The Meadows green; besides their fra-  
grant smell,*

*Yield dainties for them: And be that  
can tell*

*What pleasant Fruit, yea, Leaves,  
these Trees do yield,*

*Will soon sell all, that he may buy this  
Field.*

So when they were disposed to go on (for they were not, as yet, at their Journeys end) they eat and drank, and departed.

Now

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Now I beheld, in my Dream, that they had not journeyed far, but the River and the way, (for a time) parted; At which they were not a little sorry, yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels; So the *Numb. 21.* *soul of the Pilgrims were much discouraged, because of the way.* 4. Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road a *Meadow*, and a Stile to go over into it, and that *Meadow* is called *By-Path Meadow*. *By-Path Meadow.* Then said *Christian* to his fellow, if this *Meadow* lieth along by our way side, let's go over into it. Then he went to the Stile to see, and behold a *Path* lay along by the way on the other side of the fence. 'Tis according to my wish, said *Christian*, here is the easiest going; come good *Hopeful*, and let us go over.

*Hope.* But how if this *Path* should lead us out of the way?

*Chr.* That's not like, said the other, look, doth it not go along by the way. *Strong desires may lead weak ones out of the way.*

the way side? So *Hopful*, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the Path, they found it very easy for their feet; and withal, they looking before them, espied a man walking as they did, (and his name was *Vain-confidence*) so they called after him, and asked him whither that way led? he said, To the Celestial Gate. \* Look said *Christian* did not I tell you so? by this you may see we are right; so they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that were behind, lost the sight of him that went before.

He therefore that went before (*Vain-confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds to catch *vain-glorious* fools withal, and was dashed in pieces with his fall.

Now *Christian* and his fellow heard him fall. So they called, to know the matter, but there was

none.

See what  
it too  
suddenly to  
fall in with  
angers.

Ch. 9. 16.  
Pit to  
catch the  
vain-glori-  
ous.

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none to answer, onely they heard a groaning, Then said *Hopeful*, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain and thunder, and lighten in a very dreadful manner, and the water rose again.

*Reasoning between Christian and Hopeful.*

Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my way!*

*Chr.* Who could have thought that this path should have led us out of the way?

*Hope.* I was afraid on't at very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.

*Chr.* Good Brother be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray my Brother forgive me, I did not do it of an evil intent.

*Christian repents for leading of his Brother out the way.*

*Hope.* Be comforted my Brother, for I forgive thee, and believe too, that this shall be for our good.

*Chr.* I am glad I have with me a merciful Brother: but we must not stand thus, let's try to go back again.

*Hope,*

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Hope. But good Brother let me go before.

Chr. No, if you please let me go first; that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. No, said Hopeful, you shall not go first, for your mind being troubled, may lead you out of the way again. Then for their encouragement, they heard the voice of one, saying,

Jer. 31. 1.

They are in danger of drowning as they go back.

Let thine Heart be towards the Highway, even the way that thou wentest, turn again. But by this time the waters were greatly risen; by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in, when we are out.) Yet they adventured to go back; but it was so dark,, and the flood was so high, that in their going back, they had like to have been drowned, nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down

down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a Castle, called *Doubting-Castle*; the owner whereof was *Giant Despair*, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his Fields, caught *Christian* and *Hopful* asleep in his grounds. Then with a grim and sorrowful voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him, they were Pilgrims, and that they had lost their way. Then said the *Giant*, You have this night trespass'd on me, by trampling in, & lying on my ground; and therefore you must go along with me. So they were forced to go, because he was stronger then they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirit of these two men: Here then they lay from Wednesday morning

*They sleep in the grounds of Giant Despair.*

*He finds them in his ground, and carries them to Doubting Castle.*

*The grievousness of their Imprisonment.*



*Pfal. 82. 16.* morning till *Saturday* night without one bit of bread, or drop of drink, or light, or any to ask how they did: They were therefore here in evil case, and were far from friends and acquaintance. Now in this place *Christian* had double sorrow, because 'twas through his unadvised counsel that they were brought into this distress.

Now *Giant Despair* had a Wife, and her name was *Diffidence*: so when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his *Dungeon*, for trespassing on his grounds. Then he asked her also what he had best to do farther to them. So she asked what they were, whence they came, and whither they were bound? and he told her: Then she counselled him, that when he arose in the morning, he should beat them without any mercy: So when he arose, he getteth him a grievous Crab-tree Cudgel, and goes down into the *Dungeon* to them, and there first falls to Rateing of them, as if they were dogs: although they gave him

him never a word of distaste; then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery and to mourn under their distress: so all that day, they spent the time in nothing but sighs and bitter lamentations. The next night she talking with her husband about them further, and understanding that they were yet alive, did advise him to counsel them, to make away themselves: So when morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before; he told them, that since they were never like to come out of that place, their only way would be, forthwith to make an end of themselves, either with Knife, Halter or Poison: For why said he, should you chuse life, seeing it is attended with so much bitterness. But they desired him to let them go; with that he looked ugly up-

On Thurs-  
day Giants  
Despair  
beats his  
Prisoners.

On Fri-  
day Giants  
Despair  
counsels  
them to kill  
themselves.

On

\*The Giant  
sometimes  
has fits.

on them, and rushing to them, he doubtless made an end of them himself, but that he fell into one of his \* fits; (for he sometimes in Sunshine weather fell into fits) and lost (for a time) the use of his hands wherefore he withdrew, and let them, (as before) to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no and thus they began to discourse.

\* Christian  
crushed.

Chr. Brother, said Christian, \* what shall we do? the life that we now live is miserable: for my part, I know not whether is best, to live thus, or to die out of hand? \* *Jacob chuseth strangling rather than life* and the Grave is more easie for me than this Dungeon: Shall we be ruled by the Giant?

\* Hopeful  
comforts  
him.

Hope. \* *Indeed our present condition is dreadful, and death would be far more welcome to me than thus forever to abide: but yet let us consider the Lord of the Connrey to which we are going, hath said, Thou shalt do no murder, no nor to another mans person, much more then are we forbidden to take his counsel to kill our selves* Besides

besides, he that kills another, can but  
commit murder upon his body; but for  
one to kill himself, is to kill body and  
soul at once. And moreover, my Bro-  
ther, thou talkest of ease in the Grave;  
but hast thou forgotten the Hell whi-  
per for certain, the murderers go?  
For no murderer hath eternal life, &c.  
And, let us consider again, that all the  
Law is not in the hand of Giant De-  
spair: Others, so far as I can under-  
stand, have been taken by him, as well  
as we; and yet have escaped out of his  
hand: Who knows, but that God that  
made the world, may cause that Giant  
Despair may die; or that, at some  
time or other he may forget to lock us  
in; or, but he may in short time have  
another of his fits before us, and may  
lose the use of his limbs; and if ever  
that should come to pass again, for my  
part, I am resolved to pluck up the  
heart of a man; and to try my utmost  
to get from under his hand. I was a  
fool that I did not try to do it before;  
but however, my Brother, let's be pa-  
tient, and endure a while; the time  
may come that may give us a happy  
release: but let us not be our own mur-  
derers. With these words, Hopeful, at-  
- present

## The Pilgrims Progress.

present did moderate the mind of his Brother; so they continued together (in the dark) that day in their sad and doleful condition.

Well, towards evening the Giant goes down into the Dungeon again, to see if his Prisoners had taken his counsel; but when he came there, he found them alive, and truly, *live was all*: for now, what for want of Bread and Water, and by reason of the Wounds they received when he beat them, they could do little but *breath*: But, I say, he found them alive; at which he fell into a grievous rage, and told them that seeing they had disobeyed his counsel, it should be worse with them, than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a Swound; but coming a little to himself again, they renewed their discourse about the Giant's counsel, and whether yet they had best to take it or no. \* Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth.

\* Christian  
still dejected.

Hope

Hope. \* My Brother, said he, re- \* Hopeful  
membrest thou not how valiant thou comfort  
hast been heretofore; Apollyon could him again,  
not crush thee, nor could all that thou by calling  
didst hear, or see, or feel in the Valley former  
of the shadow of Death; what hard- things to  
ship, terror, and amazement hast thou remem-  
already gone through, and art thou brance.  
now nothing but fears? Thou seest that  
I am in the Dungeon with thee, a far  
weaker man by nature than thou art:  
Also this Giant has wounded me as  
well as thee; and hath also cut off the  
Bread and Water from my mouth; and  
with thee I moan without the light:  
But let's exercise a little more patience.  
Remember how thou playedst the man  
at Vanity-Fair, and wast neither a-  
fraid of the Chain nor Cage; nor yet  
of bloody Death: wherefore let us (at  
least to avoid the shame, that becomes  
not a Christian to be found in) bear up  
with patience as well we can.

Now night being come again,  
and the Giant and his Wife being in  
bed, she asked him concerning the  
Prisoners, and if they had taken his  
counsel: To which he replied, They  
are sturdy Rogues, they chuse ra-  
ther to bear all hardship, than to  
make

make away themselves. Then he  
 she, take them into the Castle-yard  
 to morrow, and show them  
*Bones* and *Skulls* of those that thou  
 hast already dispatched; and make  
 them believe, ere a week comes  
 an end, thou also wilt tear them  
 pieces as thou hast done their fel-  
 lows before them.

\* On Sa-  
 turday the  
*Giant*  
 threatened,  
 that shortly  
 he would  
 pull them  
 in pieces.

So when the morning was come  
 the *Giant* goes to them again, and  
 takes them into the Cattle-yard  
 and shews them, as his Wife had  
 bidden him. \* These, said he, were  
 Pilgrims as you are, once, and they  
 trespassed in my grounds, as you  
 have done; and when I thought fit  
 I tore them in pieces; and so within  
 ten days I will do you. Go get you  
 down to your Den again; and withal  
 that he beat them all the way thither  
 they lay therefore all day on  
*Saturday* in a lamentable case, as  
 before. Now when night was come  
 and when Mrs. *Diffidence*, and her  
 Husband, the *Giant*, were got to bed  
 they began to renew their discourse  
 of their Prisoners: and withal, the  
 old *Giant* wondered, that he could  
 neither by his blows, nor counsel

bring



bring them to an end. And with that his Wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have pick-locks about them; by the means of which they hope to escape. And, sayest thou so, my dear, said the Giant, I will therefore search them in the morning.

Well, on Saturday about midnight they began to pray and continued in Prayer till almost break of day.

Now a little before it was day good Christian, as one half amazed, brake out in this passionate speech, What a fool, (quoth he) am I, thus to sit in a stinking Dungeon, when I may as well walk at liberty? I have a Key in my bosom, called Promise, that will, (I am persuaded) open any Lock in Doubting-Castle. Then said Hopeful, That's good news; good Brother, pluck it out of thy bosom, and try. Then Christian pulled it out of his bosom, & began to try at the Dungeon door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he

A Key in  
Christians  
bosom, called  
Promise,  
open any  
Lock in  
Doubting  
Castle.

he went to the outward door, that leads into the *Castle-yard*, and with his Key opened that door also. After he went to the Iron Gate, for that must be opened too, but that Lock went *damnable* hard, yet the Key did open it; then they thrust open the Gate to make their escape with speed; but that Gate, as it opened, made such a craking, that it waked *Giant Despair*, who hastily rising to pursue his Prisoners, felt his Limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the Kings High-way, and so were safe, because they were out of his Jurisdiction.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that should come after, from falling into the hands of *Giant Despair*. So they consented to erect there a Pillar, and to engrave upon the side thereof this Sentence, *Over this Stile is the way to Doubting Castle, which is kept by Giant Despair, who despises the King of the Celestiall Countrey,*

*A Pillor  
erected by  
Christian  
and his fel-  
lows.*

seeks to destroy the Holy Pilgrims.  
Many therefore that followed  
after, read what was written, and  
escaped the danger. This done,  
they as sang follows.

Out of the way we went, and then we  
found,

What 'twas to tread upon forbidden  
Ground:

And let them that come after have a  
care,

Left heedlessness makes them, as we, to  
fare:

Left they for trespassing, his Prisoners  
are,

Whose Castle's Doubting, and whose  
name's Despair.

They went then, till they came  
to the delectable Mountains, which  
Mountains belong to the Lord of  
that Hill of which we have spoken  
before; so they went up to the  
Mountains, to behold the Gardens,  
and Orchards; the Vineyards, and  
Fountains of Water, where also they  
drank and washed themselves, and  
freely eat of the Vineyards.  
Now there was on the tops of these

*The delectable  
Mountains.*

*They are re-  
freshed in  
the Moun-  
tains.*

K Mountains,

Mountains, *Shpherds* feeding their flocks; and they stood by the Highway side. The Pilgrims, therefore went to them, and leaning upon their staves; (as is common with weary Pilgrims, when they stand to talk with any by the way;) they

\*Talk with  
the Shep-  
herds.

asked, \* *Whose delectable Mountains are these? and whose be the sheep that feed upon them?*

*Shep.* These Mountains are *Immannels Land*, and they are within sight of his City, and the sheep also are his, and he laid down his life for them.

*Chr.* *Is this the way to the Cælestial City?*

*Shep.* You are just in your way.

*Chr.* *How far is it thither?*

*Shep.* Too far for any, but those that shall get thither indeed.

*Chr.* *Is the way safe or dangerous?*

*Shep.* Safe for those for whom *Flol. 14. 9.* is to be safe, but transgressors shall fall therein.

*Chr.* *Is there in this place any relief for Pilgrims, that are weary and faint in the way?*

*Shep.* The Lord of these Mountains hath given us a charge, *Heb. 13. 1, 2.* Not

*be forgetful to entertain strangers:*  
Therefore the good of the place is  
before you.

I saw also in my Dream, that  
when the *Shepherds* perceived that  
they were way-fairing men, they  
also put questions to them, (to  
which they made answer as in other  
places) as, Whence came you, and,  
How got you into the way? and,  
By what means have you so perse-  
vered therein? For but few of them  
that begin to come hither, do shew  
their face on these Mountains. But  
when the *Shepherds* heard their an-  
swers, being pleased therewith, they  
looked very lovingly upon them  
and said, \* *Welcome to the delectable*  
*Mountains.*

\* *The Shep-  
herds wel-  
come them.*

The *Shepherds* I say whose names  
were *Knowledge, Experience, Watch-  
ful, and Sincere*, took them by the  
hand, and had them to their Tents,  
and made them partake of that  
which was ready at present. They  
said moreover, We would that you  
should stay here a while, to be ac-  
quainted with us, and yet more to  
solace your selves with the good of  
these delectable Mountains. They

*The Names  
of the Shep-  
herds.*

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then told them, that they were content to stay; and so they went to their rest that night; because it was very late.

Then I saw in my Dream, that in the morning, the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, shall

\* They are  
sure won-  
ders.

The Moun-  
tain of Er-  
ror.

17, 18.

17, 18.

\* 2 Tim.2.  
17, 18.

we shew these Pilgrims some \* won-  
ders? So when they had concluded  
to do it, they had them first to the  
top of an Hill, called *Error*, which  
was very steep on the furthest side,  
and bid them look down to the bot-  
tom. [So *Christian* and *Hopeful* looked  
down, and saw at the bottom sever-  
al Men, dashed all to pieces by a  
fall that they had from the top.  
Then said *Christian*, What meaneth  
this? The Shepherds answered  
Have you not heard of them that  
were made to err, by hearkening  
to \* *Hymeneus*, and *Philetus*, as con-  
cerning the faith of the Resurrection  
of the Body? they answered, yes.  
Then said the Shepherds, These

that you see lie dashed in pieces at the bottom of this Mountain, *are they*: and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

Then I saw that they had them to the top of another Mountain, and the name of that is \* *Caution*; and *Mount Caution*. and bid them look afar off: Which when they did, they perceived, as they thought, several Men walking up and down among the Tombs that were there. And they perceived that the Men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian*, *What means this?*

The Shepherds then answered, Did you not see a little below these Mountains, a *Stile*, that led into a Meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that *Stile* there goes a path that leads directly to *Donbriug-Castle*, which is kept



## The Pilgrims Progress.

by *Giant Despair*; and these men (pointing to them among the Tombs) came once on Pilgrimage as you do now, even till they came to that same *Stile*. And because the right way, was rough in that place, they chose to go out of it into that Meadow, and there were taken by *Giant Despair*, and cast into *Doubting-Castle*; where, after they had a while been kept in the Dungeon, he at last did put out their eyes, and led them among those Tombs, where he has left them to wander to this very day; that the saying of the Wise Man might be fulfilled,

ov. 21. *He that wandereth out of the way of understanding, shall remain in the Congregation of the dead.* Then *Christian* and *Hopeful* looked upon one another, with tears gushing out; but yet said nothing to the Shepherds.

Then I saw in my Dream, that the Shepherds had them to another place in a bottom, where was a door in the side of an Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark, and

and smoaky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian*, *what means this?* The Shepherds told them, this is a by-way to Hell, a way that Hypocrites go in at; namely such as sell their Birth-right, with *Esaú*: Such as sell their Master, with *Judas*; such as blaspheme the Gospel, with *Alexander*; and that lie and dissemble, with *Annanias* and *Saphira* his Wife.

*A By-way to Hell.*

*Hope.* Then said *Hopeful* to the Shepherds, *I perceive that these had on them, even every one, a shew of Pilgrimage as we have now; had they not?*

*Shep.* Yes, and held it a long time too.

*Hope.* How far might they go on Pilgrimage in their day; since they notwithstanding were thus miserably cast away?

*Shep.* Some further and some not so far as these Mountains.

Then said the Pilgrims one to another, *We had need to cry to the strong for strength.*

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*Shep.* Ay, and you will have need to use it when you have it too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the Mountains. Then said the

*\* The Shep-  
herds Per-  
spective-  
Glas.*

*\* The Hill  
Clear.*

Shepherds one to another, Let us here shew to the Pilgrims the Gates of the Coelestial City, if they have skill to look through our \* Perspective-Glass. The Pilgrims then lovingly accepted the Motion: So they had them to the top of an high Hill, called \* Clear, and gave them their Glass to look. Then they assayed to look, but the remembrance of that last thing that the Shepherds had shewed them, made their hands shake; by means of which impediment they could not look steddily through the Glass, yet they thought they saw something like the Gate, and also some of the Glory of the place. Then they went away and sang this Song.

*The fruit of  
Narvish  
Tree.*

*Thus by the Shepherds, Secrets are  
reveald,*

*Which*

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*Which from all other men are kept  
conceal'd :*

*Come to the Shepherds then , if you  
would see*

*Things deep , things hid , and that  
mysterious be.*

When they were about to depart,  
one of the Shepherds gave them a  
note of the way. Another of them,  
bid them \*beware of the flatterer. The \* A two-  
third bid them take heed that they fold Cau-  
sleep not upon the Incharited Ground, tion.  
And the fourth, bid them God speed.  
So I awoke from my Dream.

And I slept , and Dreamed again,  
and saw the same two Pilgrims go-  
ing down the Mountains along the  
High-way towards the City. Now  
a little below these Mountains, on  
the left hand , lieth the Countrey  
of Conceit ; from which Countrey The Coun-  
there comes into the way in which trey of  
the Pilgrims walked, a little crook- Conceit,  
ed Lane. Here therefore they met, du of which  
with a very brisk Lad , that came came Igno-  
out of that Countrey ; and his name rance.  
was Ignorance. So Christian asked  
him, *From what parts he came ? and  
whither he was going ?*

K 5

I 8

## The Pilgrims Progress.

Christian  
and Ignorance  
bath  
me talk.

*Ign.* Sir, I was born in the Country that lieth off there, a little on the left hand; and I am going to the Cœlestial City.

*Chr.* But how do you think to get in at the Gate, for you may find some difficulty there?

*Ign.* As other good people do, saith he.

*Chr.* But what have you to shew at that Gate, that may cause that the Gate should be opened to you?

the ground  
of Ignorance  
ance hope.

*Ign.* I know my Lords will, and have been a good livery, I pay every man his own; I Pray, Fast, pay Tithes, and give Alms, and have left my Countrey, for whither I am going.

*Chr.* But thou camest not in at the Wicket-gate; that is, at the head of this way; thou camest in hither through that same crooked Lane, and therefore I fear, however thou mayest think of thy self, when the reckoning day shall come; thou wilt have laid to thy charge, that thou art a Thief and a Robber, instead of getting admittance into the City.

He saith to  
every one,  
that he is  
a just.

*Ign.* Gentlemen, ye be utter strangers to me, I know you not, be content

content to follow the Religion of your Countrey, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the world knows that that is a great way off of our Countrey. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Country the next way into the way.

When *Christian* saw that the man was wise in his own conceit; he said to *Hopeful*, whisperingly. *There is more hopes of a fool than of him.* And said moreover, *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.* What, shall we talk further with him? or out-go him at present? and so leave him to think of what he hath heard already? and then stop again for him afterwards, and see if by degrees we can do any good of him? Then said *Hopeful*,

Prov. 26.  
11.

Ecclef. 10.  
3.

How to know  
if it is a  
fool.

*Let Ignorance a little while now muse  
On what is said, and let him not refuse  
Good*

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Good counsel to embrace, lest he remain  
Still ignorant of what's the chiefest  
gain.

God saith, Those that no understand-  
ing have,  
(Although he made them) them he  
will not save.

*Hope.* He further added, It is not  
good, I think to say all to him at  
once, let us pass him by, if you will,  
and talk to him anon, even as he is  
able to bear it.

So they both went on, and *Ignorance* he came after. Now when  
they had passed him a little way,  
they entred into a very dark Lane,  
where they met a man whom seven  
Devils had bound with seven strong  
Cords, and were carrying of him  
back to the door that they saw on  
the side of the Hill. Now good  
*Christian* began to tremble, and so  
did *Hopeful* his Companion: Yet as  
the Devils led away the man, *Chri-*  
*stian* looked to see if he knew him,  
and he thought it might be one  
*Turn-away* that dwelt in the Town of  
*Apostacy*. But he did not perfectly  
see his face; for he did hang his  
head

Mat. 12. 45.

Eccl. 5. 22.

the desiru-  
tion of one  
man-2-  
ay.



head like a Thief that is found :  
But being gone past, *Hopeful* looked  
after him , and espied on his back a  
Paper with this Inscription, *Wanton*  
*Professor* , and *damnable Apostate*.

Then said *Christian* to his Fellow , Christian  
telleth his  
Companion  
a story of  
Now I call to remembrance that  
which was told me of a thing that  
happened to a good man hereabout. Little-  
Faith

The name of the man was *Little-  
Faith* , but a good man , and he  
dwelt in the Town of *Sincere*. The  
thing was this ; At the entring in  
of this passage , there comes down  
from *Broad-way-gate*, a Lane, called Broad-way  
Gate.  
Dead-man  
Lane.  
*Dead-mans Lane* ; so called, because  
of the Murders that are commonly  
done there. And this *Little-Faith*  
going on Pilgrimage, as we do now,  
chanced to sit down there and slept.  
Now there happened at that time ,  
to come down the *Lane* from *Broad-  
way-gate*, three sturdy Rogues ; and  
their names were *Faint-heart*, *Mis-  
trust*, and *Guilt*, (three Brothers)  
and they espying *Little-Faith* where  
he was , came galloping up with  
speed : Now the good man was just  
awaked from his sleep, and was get-  
ting up to go on his Journey. So  
they

Little-  
Faith rob-  
bed by  
Faint-  
heart, Mis-  
trust, and  
Guilt.

They got a-  
way his  
purse, and  
stript him  
down.

they came up all to him, and with threatening language bid him stand. At this *Little-Faith* look'd as white as a clout, and had neither power to fight, nor flie. Then said *Faint-heart* Deliver thy Purse; but he making no hast to do it, (for he was loth to lose his Money) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pull'd out thence a bag of Silver. Then he cried out, Thieves, Thieves. With that *Guilt* with a great Club that was in his hand, struck *Little-Faith* on the head. and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by. But at last, they hearing that some were upon the Road, and fearing least it should be one *Great-grace* that dwells in the City of *Good-confidence*, they betook themselves to their heels, and left this good man to shift for himself. Now after a while, *Little-Faith* came to himself, and getting up, made shift to scamble on his way. This was the story.

Hope. But did they take from him all that ever he had?

*Chr.*

Chr. No: the place where his Little-Jewels were, they never ransack'd; Little-faith lost so those he kept still; but as I was not his best things. told, the good man was much afflicted for his loss. For the Thieves got most of his spending money. That which they got not, (as I said) were Jewels; also he had a little odd 1 Pet. 4. 18. Money left, but scarce enough to bring him to his Journeys end; nay, (if I was not mis-informed) he was forced to beg as he went, to keep himself alive, (for his Little-Jewels he might not sell.) But beg, Little-faith forced to beg to his Journeys end. and do what he could, *he went* (as we say) *with many a hungry belly* the most part of the rest of the way.

Hope, *But is it not a wonder they got not from him his Certificate; by which he was to receive his admittance at the Cœlestial gate.*

Chr. 'Tis a wonder, but they got not that; though they mist it not through any good cunning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide any thing; so He kept not his best things by his own cunning. 'twas more by good providence, 2 Tim. 1. 14. than by his endeavour, that they mist

## The Pilgrims Progress.

mist of *that good thing.*

Hope. *But it must needs be a comfort to him, that they got not this jewel from him.*

Pet. 1. 9.

Chr. It might have been great comfort to him, had he used it as he should; but they that told me the story, said, That he made but little use of it all the rest of the way; and that because of the dismay that he had in their taking away his money: indeed he forgot it a great part of the rest of his Journey; and besides, when at any time, it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hope. *Alas poor man! this could not but be a great grief unto him.*

He is pitied  
by both.

Chr. Grief! Ay, a grief indeed! would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he scattered almost all the rest of the way with nothing but doleful and bitter complaints.

complaints. Telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

Hope. *But 'tis a wonder that his necessity did not put him upon selling, or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.*

Chr. Thou talkest like one, upon <sup>Christian</sup> whose head is the shell to this very <sup>snibbeth his</sup> day: For what should he pawn <sup>fellow for</sup> them? or to whom should he sell <sup>unadvised</sup> them? In all that Country where he <sup>speaking</sup> was robbed his Jewels were not accounted of, nor did he want that relief which could from thence be administred to him? besides, had his Jewels been missing at the Gate of the Coelestial City, he had (and that he knew well enough) been excluded from an Inheritance there; and that would have been worse to him than the appearance, and villany of ten thousand Thieves.

Hope. *Why art thou so tart my Brother? Esau sold his Birth-right, Heb. 12. 16.*  
and

and that for a mess of Pottage; and that Birth-right was his greatest Jewel: and if he, why might not Little-Faith do so too? X

A Discourse  
about Esau  
and Little-  
Faith.

Esau was  
ruled by his  
lust. Gen.  
25. 32.

Esau never  
had Faith.

Chr. Esau did sell his Birth-right indeed, and so do many besides; and by so doing, exclude themselves from the chief blessing, as also that Caitiff did. But you must put a difference betwixt Esau and Little-Faith, and also betwixt their Estates. Esau's Birth-right was Typical, but Little-Faith's Jewels were not so. Esau's belly was his God, but Little-Faith's belly was not so. Esau's want lay in his fleshy appetite, Little-Faith's did not so. Besides, Esau could see no further than to the fulfilling of his Lusts; For I am at the point to die, said he, & what good will this Birth-right do me? But Little-Faith, though it was his lot to have but a little Faith, was by his little Faith kept from such extravagancies; and made to see and prize his Jewels more, than to sell them, as Esau did his Birth-right. You read not any where that Esau had Faith, no not so much as a little: Therefore no marvel, if where the flesh only

only bears sway (as it will in that man where no Faith is to resist) if he sells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the *Ass*, *Who in her occasions cannot be turned away.* Jer. 2. 24. When their minds are set upon their Lusts; they will have them whatever they cost. But *Little-Faith* was of another temper; his mind was on things Divine; his livelihood was upon things that were Spiritual, and from above: Therefore to what end should he that is of such a temper sell his Jewels, (had there been any that would have bought them) to fill his mind with empty things? Will a man give a peny to fill his belly with Hay? or can you perswade the *Turtle-Dove* to live upon Carrion, like the *Crow*? Though *faithless* ones can for carnal Lusts, pawn, or mortgage, or sell what they have, and themselves out-right to boot; yet they that have *faith*, *saving faith*, though but a little of it, cannot do so. Here therefore, my Brother, is thy mistake.

Little-Faith could not live upon Esau's Pottage.

A comparison between the Turtle-Dove and the Crow.

Hope. I acknowledge it; but yet  
your



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*your severe reflection had almost made me angry.*

*Chr.* Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

*Hope.* But Christian, These three fellows, I am perswaded in my heart are but a company of Cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

*Chr.* That they are Cowards, many have said, but few have found it so in the time of Trial. As for a great heart, Little-Faith had none; and I perceive by thee my Brother, hadst thou been the man concerned, thou art but for a brush and then to yield. And verily, since this is the height of thy stomach, now they are

*Hopeful  
swagger.*

*No Great  
heart for  
God where  
there is but  
little faith.*

*We have  
more cou-  
rage when  
out, than  
when we  
are in.*

are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

But consider again, they are but Journey-men Thieves, they serve under the King of the Bottomless pit, who, if need be, will come to to their aid himself, and his voice is *as the roaring of a Lion*. I my self have been engaged as this *Little Faith* was, and I found it a terrible thing. These three Villains set upon me, and I beginning, like a *Christian*, to resist, they gave but a call, and in came their Master: I would, as the saying is, have given my Life for a Penny, but that, as God would have it, I was cloathed with Armour of Proof. Ay, and yet, though I was so harnesssed, I found it hard work to quit my self like a Man; no Men can tell what in that combat attends us, but he that hath been in the battel himself.

*Psal. c. 8.  
Christian  
tells his own  
experience  
in this case.*

Hope, Well, but they ran, you see, when they did but suppose that one Great-Grace was in the way.

Chr. True, they have often fled, both they and their Master, when

Great-

The Kings  
Champion.

*Great-grace* hath but appeared; and no marvel, for he is *the Kings Champion*. But I tro, you will put some difference between *Little-Faith* and *the Kings Champion*; all the Kings Subjects are not his Champions: nor can they, when tried, do such feats of War as he. Is it meet to think that a little child should handle *Goliath* as *David* did? or that there should be the strength of an *Ox* in a *Wren*? Some are strong, some are weak, some have great Faith, some have little: this man was one of the weak, and therefore he went to the walls.

Hope. *I would it had been Great-grace for their sakes.*

*Cbr.* If it had been he, he might have had his hands full. For I must tell you, that though *Great-grace* is excellent good at his Weapons, and has, and can, so long as he keeps them at Swords point, do well enough with them: yet if they get within him, even *Faint-heart*, *Mistrust*, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do.

Who

Who so looks well upon *Great-graces* face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea once I heard that he should say, (and that when he was in the Combat *We despaired even of life*: How did these sturdy Rogues and their Fellows make *David* groan; mourn, and roar? Yea *Haman* and *Hezekiah* too, though Champions in their day, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but, though some do say of him, that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a forry Girl.

Besides, their King is at their whistle, he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them: And, of him it is said,

*The Sword of him that layeth at him cannot hold; the Spear, the Dart, nor the Habergeon; he esteemeth Iron as stubdiness, Straw, and Brasse as rotten Wood. The*

Job 41. 26  
Leviathan

Arrow

The excel-  
lent Metal  
that is in  
Job's Horse.

Arrow cannot make him flie, Sling-  
Stones are turned, with him, into stub-  
ble, Darts are counted as stubble, he  
laugheth at the shaking of a Spear:  
What can a Man do in this case?  
'Tis true, if a Man could at every  
turn have Job's Horse, and had skill  
and courage to ride him, he might  
do notable things. For his Neck is  
cloathed with Thunder, he will not be  
afraid as the Grasshopper; the Glory of  
his Nostrils is terrible, he paweth in  
the Valley, rejoyceth in his Strength,  
and goeth out to meet the Armed Men.  
He mocketh at fear, and is not affright-  
ed, neither turneth back from the  
Sword. The Quiver rattleth against  
him, the glittering Spear, and the  
Shield: He swalloweth the Ground with  
fierceness and rage, neither believeth  
he that it is the sound of the Trumpet.  
He saith among the Trumpets, Ha, ha,  
and he smelleth the Battle afar off,  
the thundring of the Captains, and  
the shoutings.

Job 39. 19.

But for such Footmen as thee and  
I are, let us never desire to meet  
with an Enemy, nor vaunt as if we  
could do better, when we hear of  
others that they have been foiled,

nor

nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness *Peter*, of whom I made mention before: He would swagger, ay he would: He would as his vain mind prompted him to say, do better, and stand more for his Master, than all men: But who was foiled, and run down with these Villannies as he?

When therefore we hear that such Robberies are done on the Kings High-way, two things become us to do: first to go out hardnesse, and to be sure *to take a shield with us*: For it was for want of that, that he that laid so lustily at *Leviathan* could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, *Above all take this Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

*Ephes. 6. 16.*

'Tis good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce when in the Valley of the shadows of death; and *Moses* was rather for dying where he

*'Tis good to have a convoy.*

*Exod. 33. 15.*

L

stood

Psal. 3. 5, 6,

7, 8.

Psal. 27. 1,

2, 3.

Isa. 40. 4.

stood, than to go one step without his God. O my Brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us, but without him, *the proud helpers fall under the slain.*

I for my part have been in the fray before now, and though (through the goodness of him that is best) am as you see alive: yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the Lion and the Bear have not as yet, devoured me, I hope God will also deliver us from the next uncircumcised *Philistine*. Then Sang *Christian*.

*Poor Little-Faith! Hast been among the Thieves!*

*Wast robb'd! Remember this, who believes:*

*And get more Faith; then shall you Victors be*

*Over ten thousand, else scarce over three.*



So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put it self into *their* way, and seemed withal, to lie as straight as *A way and a way.* the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider; And as they were thinking about the way, behold, a man black of flesh, but covered with a very light Robe, came to them, and asked them, why they stood there? They answered, They were going to the Cælestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned; and turned them so from the City, that they desired to go to, that in little time their faces were turned away from it; yet they followed him. But by and by before they were aware, he led them within the compass of a street, in which they were both so engaged, that they knew not what

*The flatterer finds them.*

*Christian and his fellow de-  
luded.*

*They are taken in a net.*

to do; and with that, the white robe  
fell off the black mans back; then they  
saw where they were. Wherefore  
there they lay crying some time, for  
they could not get themselves out.

*They bewail  
their condi-  
tion.*

Prov. 29. 5.

Ch. Then said Christian to his fel-  
low, Now do I see my self in an er-  
ror: Did not the Shepherds bid us  
beware of the flatterers? As is the  
saying of the Wise men, so we have  
found it this day: *A man that flatter-  
ereth his Neighbour, spreadeth a Net  
for his feet.*

Psal. 17. 4.

*Hope.* They also gave us a note  
of directions about the way, for our  
more sure finding thereof: but there-  
in we have also forgotten to read,  
and have not kept our selves from  
the Paths of the destroyer. Here  
David was wiser than we; for said  
he, *Concerning the works of men, by  
the word of thy lips, I have kept me  
from the paths of the destroyer.* Then  
they lay bewailing themselves in  
the Net. At last they espied a shin-  
ning one coming towards them  
with a whip of small cord in his  
hand. When he was come to the  
place where they were, he asked  
them whence they came? and what  
they

*A shining one  
comes to them  
with a whip  
in his hand.*

they did there? They told him, that  
 they were poor Pilgrims, going to  
 Zion, but were led out of their way  
 by a black man, cloathed in white;  
 who bid us, said they, follow him  
 for he was going thither too. Then  
 said he with the Whip, it is *Flat-*  
*terer*, a false Apostle, that hath trans-  
 formed himself into an Angel of  
 Light. So he rent the Net, and let  
 the men out, Then said he to them,  
 Follow me, that I may set you in  
 your way again; so he led them  
 back to the way, which they had  
 left to follow the *Flatterer*. Then he  
 asked them, saying, Where did you  
 lie the last night? They said, with  
 the Shepherds upon the delectable  
 Mountains. He asked them then,  
 If they had not of them Shepherds  
 a note of direction for the way? They  
 answered; Yes. But did you, said he,  
 when you were at a stand, pluck out  
 and read your note? They answered,  
 No, He asked them why? They said  
 they forgot. He asked moreover, If  
 the Shepherds did not bid them be-  
 ware of the *Flatterer*? They an-  
 swered, Yes: But we did not ima-  
 gine, said they, that this *fine-spoken*  
 man had been he.

Prov. 29. 4.

Dan. 11. 32.

2 Cor. 11.

13, 14.

They are ex-  
 amined, and  
 convicted of  
 forgetfulness.

X

*vers 22 c D*  
*fine spoken.*

Rom. 16.

18.

L 3

Then

Deut. 28. 2.  
2 Chron. 6.  
26, 27.

Rev. 3. 19.  
They are  
whipt, and  
sent on their  
way.

Then I saw in my Dream, that he  
commanded them to *lie down*; which  
when they did, he chastised them  
fore, to teach them the good way  
wherein they should walk; and as  
he chastised them, he said, *As many*  
*as I love, I rebuke and chasten; be*  
*zealous therefore, and repent.* This  
done, he bids them go on their way,  
and take good heed to the other di-  
rections of the Shepherds. So they  
thanked him for *all* his kindness, and  
went softly along the right way,  
Singing.

*Come hither, you that walk along the*  
*way;*

*See how the Pilgrims fare, that go a-*  
*stray!*

*They catch'd are in an intangling*  
*Net,*

*'Cause the good Counsel lightly did*  
*forget.*

*'Tis true, they rescu'd were, but yet*  
*you see,*

*They'er scourg'd to boot: Let this your*  
*caution be.*

Now after a while, they perceived  
as far off, one coming softly and a-  
lone

one all along the High-way to meet them. Then said *Christian* to his fellow, yonder is a man with his back toward *Sion*, and he is coming to meet us.

*Hope*. I see him, let us take heed to our selves now, lest he should prove a *Flatterer* also. So he drew nearer and nearer, and at last came up unto them His name was *Atheist*, The Atheist meets them. and he asked them whither they were going.

*Chr*. We are going to the Mount *Sion*.

Then *Atheist* fell into a very great Laughter. He laughs at them.

*Chr*. What is the meaning of your Laughter?

*Atheist*. I laugh to see what ignorant persons you are, to take upon you so tedious a Journey; and yet are like to have nothing but your travel for your pains.

*Chr*. Why man? Do you think we shall not be received? They reason together.

*Atheist*. Received; There is no such place as you dream of, in all this world.

*Chr*. But there is in the World to come.

Jer. 22. 13.  
Eccl. 10. 15.

*Atheist.* When I was at home in mine own Country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this City this twenty years. But find no more of it, than I did the first day I set out.

*Chr.* We have both heard and believe that there is such a place to be found.

The Atheist  
takes up his  
content in  
this world.

*Atheist.* Had not I, when at home, believed, I had not come thus far to seek: But finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh my self with the things that I then cast away, for hopes of that, which I now see, is not.

Christian  
proveth his  
Brother.

*Chr.* Then said *Christian* to *Hopeful* his Fellow, *Is it true which this man hath said?*

Hopefuls  
gracious an-  
swer.

*Hope.* Take heed, he is one of the *Flatterers*; remember what it hath cost us once already for our hearkening to such kind of Fellows. What! no Mount *Sion*? Did we not see, from the delectable Mountains, the Gate of the City? Also, are we not

2 Cor. 5. 7.

not now to walk by Faith? \* Let us go on, said *Hopeful*, lest the man with the Whip overtakes us again.

\* A remembrance of former chastisements is an help against present temptations.

You should have taught me that Lesson, which I will round you in the ears withal; Cease, my Son, to hear the Instruction that causeth to err from the words of knowledge, I say, my Brother, cease to hear him, and let us believe to the saving of the Soul.

Prov. 19. 27.  
Heb. 10. 39.

Chr. My Brother, I did not put the question to thee, for that I doubted of the Truth of our belief, my self: But to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the God of this World: Let thee and I go on, knowing that we have belief of the Truth, and no lie is of the Truth.

A fruit of an honest heart.

1. Joh. 2. 11.

Hope. Now do I rejoyce in hope of the glory of God: so they turned away from the man, and he, laughing at them, went his way.

I saw then in my Dream, that they went till they came into a certain Country, whose air, naturally, tended to make one drowsie, if he came a stranger into it. And here *Hopeful* began to be very dull, and heavy of sleep; wherefore he said unto *Chri-*

They are come to the enchanted ground.



Hopeful be-  
gins to be  
drowsie.

Christian  
keeps him  
awake.

1 Thes. 5. 6.

He is thank-  
ful.

Eccles. 4. 9.  
To prevent  
drowsiness,  
they fall to  
good discourse.

Good dis-  
course pre-  
vents drow-  
siness.

Christian, I do now begin to grow so drowsie, that I can scarcely hold up mine eyes; let us lie down here and take one nap.

Chr. By no means, (said the other) lest sleeping, we never awake more.

Hope. Why my Brother? sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. Do you not remember, that one of the Shepherds bid us beware of the Incharmed ground? He meant by that, that we should beware of sleeping; wheresore let us not sleep as do others but let us watch and be sober.

Hope. I acknowledge my self in a fault, and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, Two are better than one. Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

Chr. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

Hope. With all my heart, said the other.

Chr. Where shall we begin?

Hope. Where God began with us.

But

But do you begin if you please.

Ch. I will sing you first this Song.

When Saints do sleepy grow, let them  
come hither,

And hear how these two Pilgrims  
talk together:

Yea, let them learn of them, in any wise  
Thus to keep ope their drowsie slum-  
mering eyes.

Saints fellowship if it be manag'd  
well,

Keeps them awake and that in spite  
of Hell.

The Drea-  
mers note.

Chr. Then Christian began and  
said, I will ask you a question, How

\* came you to think at first of doing  
as you do now?

\* They begin  
at the begin-  
ing of their  
conversion.

Hope. Do you mean, How came  
I at first to look after the good of  
my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while  
in the delight of those things which  
were seen, and sold at our Fair;  
things, which I believe now, would  
have (had I continued in them still)  
drowned me in perdition and de-  
struction.

Chr. What things were they?

Hope.

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Hopeful  
life before  
conversion.

*Hope.* All the Treasures and Riches of the World. \* Also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleaness, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved *Faithful*, that was put to death for his Faith and good-living in *Vanity-Fair*, That the end of these things is death. And that for these things sake the wrath of God cometh upon the children of disobedience.

Rom. 6.21,  
22, 23.  
Ephel. 5.6.

*Chr.* And did you presently fall under the power of this conviction?

\* Hopeful at  
first shuts his  
eyes against  
the light.

*Hope.* No, \* I was not willing presently to know the evil of sin, nor the damnation that fallows upon the commission of it, but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

*Chr.* But what was the cause of your carrying of it thus to the first workings of Gods blessed Spirit upon you?

*Hope.*

*Hope.* \* The causes were, 1. I <sup>\* Reason of his resisting of light.</sup> was ignorant that this was the work of God upon me. I never thought that by awakenings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh and I was loth to leave it. 3. I could not tell how to part with mine old Companions, their presence and actions were so desirable unto me 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

*Chr.* Then as it seems, sometimes you got rid of your trouble.

*Hope.* Yes verily, but it would come into my mind again; and then I should be as bad, nay worse than I was before.

*Chr.* Why, what was it that brought your sins to mind again?

*Hope.* Many things, as,

1. \* If I did but meet a good <sup>When he had lost his sense of sin, what brought it again.</sup> man in the Streets; or,
2. If I have heard any read in the Bible; or,
3. If mine Head did begin to ache;
4. If

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4. If I were told that some of my Neighbors were sick ; or,

5. If I heard the Bell toll for some that were dead ; or,

6. If I thought of dying my self ; or,

7. If I heard that sudden death happened to others.

8. But especially, when I thought of my self, that I must quickly come to Judgement.

Chr. And could you at any time, with ease, get off the guilt of sin when by any of these ways it came upon you?

Hope. No, not I, for then they got faster hold of my Conscience. And then, if I did but think of going back to sin (though my mind was turned against it) it would be double torment to me.

Chr. And how did you do then ?

Hope. I thought I must endeavour to mend my life, for else thought I, I am sure to be damned.

Chr. And did you endeavour to mend ?

Hope. Yes, and fled from, not only my sins, but sinful Company too ; and betook me to Religious Duties, as Praying, Reading Weep-

When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.

ing for sin, speaking Truth to my Neighbors, &c. These things did I, with many others, too much here to relate.

Chr. And did you think your self well then?

Hope. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my Reformati<sup>ons</sup>. Then he thought himself well.

Chr. How came that about, since you were now reformed?

Hope. There were several things brought it upon me, especially such sayings as these; *All our righteousnesses are as filthy rags. By the works of the Law no man shall be justified.* Reformation as last could not help, and why. Isa. 64. 6. Gal. 2. 16.

When you have done all things say, *We are unprofitable*: with many more

such like: From whence I began to reason with my self thus: *If All my righteousnesses are filthy rags, if by the deeds of the Law, No man can be justified; And, if when we have done All, we are yet unprofitable: Then 'tis but a folly to think of heaven by the Law. I further thought thus.* \* *If a man runs an hundred pound into the Shop-keepers debt,*

and after that shall pay for all that he

His being a debtor, by the Law troubled him.

he shall fetch, yet if his old debt stand still in the Book uncrossed; for that the Shop-keeper may sue him, and cast him into Prison till he shall pay the debt.

Chr. *Well, and how did you apply this to your self?*

Hope. *Why, I thought thus with my self; I have by my sins run a great way into God's Book, and that my now reforming, will not pay off that score; therefore I should think still under all my present amendments, But how shall I be freed from that damnation that I have brought my self in danger of by my former transgressions?*

Chr. *A very good application: but pray go on.*

Hope. *Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing it self with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of my self and duties, I have committed sin enough in one duty to send me to Hell, though*

*His spying  
bad things in  
his best du-  
ties, troubled  
him.*

*my*



my former life had been faultless.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, till I brake my mind to Faith-  
ful, for he and I were well acquainted: And he told me, That unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world could save me.

*This made him break his mind to Faithful, who told him the way to be saved.*

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains: but now, since I see my own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, That he never committed sin?

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

*At which he started at present.*

Chr. And did you ask him what

man

man this was, and how you must be justified by him?

Heb. 10.

Rom. 4.

Col. 1.

2 Pet. 1.

\* A more particular discovery of the way to be saved.

*Hope.* Yes, and he told me it was the Lord Jesus, that dwelled on the right hand of the most High. \* And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, How that man's righteousness could be of that efficacy, to justify another before God? And he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them should be imputed, if I belived on him. -

*Chr.* And what did you do then?

He doubts of acception.

*Hope.* I made my objections against my believing, for that I thought he was not willing to save me.

*Chr.* And what said Faithful to you then?

Matth. 11. 28

\* He is better instructed.

*Hope.* He bid me go to him and see: Then I said, it was presumption: he said, No: for I was invited to come. \* Then he gave me a Book of

of Jesus his inditing, to encourage  
me the more freely to come: And  
he said concerning that Book, That  
every jot and tittle thereof stood fir-  
mer than Heaven and Earth. Then  
I asked him what I must do when I  
came? and he told me, I must in-  
creat upon my knees with all my  
heart and soul, the Father to reveal  
him to me. Then I asked him fur-  
ther, How I must make my suppli-  
cation to him? And he said, Go,  
and thou shalt find him upon a mer-  
cy-seat, where he sits all the year  
long, to give pardon and forgive-  
ness to them that come. I told him  
that I knew not what to say when I  
came: \* and he bid me say to this  
effect, *God be merciful to me a sinner,*  
*and make me to know and believe in*  
*Jesus Christ; for I see that if his righte-*  
*ousness had not been, or I have not*  
*faith in that righteousness, I am utter-*  
*ly cast away: Lord, I have heard that*  
*thou art a merciful God, and hast or-*  
*ained that thy Son Jesus Christ should*  
*be the Saviour of the world; and*  
*moreover, that thou art willing to be-*  
*stow him upon such a poor sinner as I*  
*am, (and I am a sinner indeed) Lord*  
*take*

Mat. 24.35.

Plal. 95.6.

Dan. 6. 10.

Jer.29.12, 13.

Exod.25. 22.

Levit.16.9.

Numb.7.8.

Heb.4.6.

\* He is bid to  
pray.

*Handwritten notes:*  
Not a prayer  
He is bid to pray  
He is bid to pray

# The Pilgrims Progress.

24  
We need a Precious  
Salvation

take therefore this opportunity, and  
magnifie thy grace in the Salvation  
my soul, through thy Son Jesus Christ.  
Amen.

Chr. And did you do as you were  
bidden?

Hope. Yes, over, and over, and  
over.

Chr. And did the Father reveal  
his Son to you?

He prays.

Hope. Not at the first, nor se-  
cond, nor third, nor fourth, nor  
fifth; no, nor at the sixth time nei-  
ther.

Chr. What did you do then?

Hope. What! why I could not  
tell what to do.

Chr. Had you not thoughts of lea-  
ving off praying?

\* He thought  
to leave off  
praying.

Hope. \* Yes, an hundred times,  
twice told.

Chr. And what was the reason you  
did not?

\* He durst not  
leave off pray-  
ing, and why

Hope. \* I believed that that was  
true which had been told me, to  
wit, That without the righteousness  
of this Christ, all the world could  
not save me: And therefore thought  
I with my self, If I leave off, I die,  
and I can but die at the Throne of  
Grace,

Grace. And withal, this came into my mind, *If it tarry, wait for it,* Hab. 2.3. because it will surely come, and will not tarry. So I continued Praying until the Father shewed me his Son.

Chr. *And how was he revealed unto you?*

Hope. I did not see him with my bodily eyes, but with the eyes of mine understanding; and thus it was. One day I was very sad, I think sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins: And as I was then looking for nothing but Hell, and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, *Believe on the Lord Jesus* Act. 16.30. *Christ and thou shalt be saved.* 31.

But I replied, Lord, I am a great, a very great sinner; and he answered, *My grace is sufficient for thee.* 2 Cor. 12.9. Then I said, but Lord, what is believing? And then I saw from that saying, *[He that cometh to me shall never hunger, and he that believeth on*

*me shall never thirst.*] That believing  
 and coming was all one, and that  
 he that came, that is, run out in  
 heart and affections after Salvation  
 by Christ, he indeed believed in  
 Christ. Then the water stood in mine  
 eyes, and I asked further, But Lord,  
 may such a great sinner as I am, be  
 indeed accepted of thee, and be sa-  
 ved by thee? And I heard him say  
 And him that cometh to me, I will  
 no wise cast out. Then I said, But how,  
 Lord, must I consider of thee in my  
 coming to thee, that my Faith may  
 be placed aright upon thee? Then  
 he said, Christ Jesus came into the  
 World to save sinners. He is the end of  
 the Law for righteousness to every one  
 that believes. He died for our sins,  
 and rose again for our justification.  
 He loved us, and washed us from our  
 sins in his own blood. He is Mediator  
 between God and us. He ever liveth  
 to make intercession for us. From all  
 which I gathered, that I must look  
 for righteousness in his person, and  
 for satisfaction for my sins by his  
 Blood; that what he did in obedi-  
 ence to his Fathers Law, and in  
 submitting to the penalty thereof,

was

John 6.16.

1 Tim. 1.15.  
 Rom. 10.4.  
 chap. 4.

Heb. 7.24, 25.

was not for himself, but for him that  
will accept it for his Salvation, and  
be thankful. And now was my heart  
full of joy, mine eyes full of tears,  
and mine affections running over  
with love, to the Name, People,  
and Ways of Jesus Christ.

*Chr. This was a Revelation of  
Christ to your soul indeed: But tell  
me particularly, what effect this had  
upon your spirit.*

*Hope. It made me see that all the  
World, notwithstanding all the  
righteousness thereof, is in a state  
of condemnation. It made me see  
that God the Father, though he be  
just, can justly justify the coming  
sinner: It made me greatly ashamed  
of the vileness of my former life,  
and confounded me with the sense  
of mine own ignorance; for there  
never came thought into my heart  
before now, that shewed me so the  
beauty of Jesus Christ. It made me  
love a holy life, and long to do  
something for the Honour and Glo-  
ry of the Name of the Lord Jesus.  
Yea, I thought; that had I now a  
thousand gallons of blood in my  
body, I could spill it all for the sake  
of the Lord Jesus.*

*I saw*



I saw then in my Dream, that *Hopeful* looked back and saw *Ignorance*, whom they had left behind coming after. *Look* said he, to *Christian*, how far yonder youngster loitereth behind.

*Chr.* Ay, ay, I see him he careth not for our company.

*Hope.* But I tro, it would not have hurt him, had he kept pace with us hitherto.

*Chr.* That's true, but I warrant you he thinketh otherwise.

*Hope.* That I think he doth, but however let us tarry for him. So they did.

Then *Christian* said to him, Come away man, why do you stay so behind?

*Ign.* I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.

Then said *Christian* to *Hopeful*, (but softly) did I not tell you he cared not for our company: But however said he, come up and let us talk away the time in this solitary place. Then directing his Speech to *Ignorance*, he said, Come, how do you? how stands it between God and your Soul now?

*Ignor.* of

Young Ignorance comes up again.

Their Talk.

Ignor. \* I hope well, for I am allwaies full of good motions, that come into my mind to comfort me as I walk.

\* Ignorances hope, and the ground of it. Prov. 28. 29.

Chr. What good motions? pray tell us.

Ignor. Why, I think of God and Heaven.

Chr. So do the Devils and damned Souls.

Ignor. But I think of them, and desire them.

Chr. So do many that are never like to come there: The Soul of the Sloggard desires, and hath nothing.

Ignor. But I think of them, and leave all for them.

Chr. That I doubt, for leaving of all is an hard matter; yea a harder matter than many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven.

Ignor. My heart tells me so.

Chr. The wise man says, He that trusts his own heart is a fool. Prov. 28. 29

Ignor. That is spoken of an evil heart, but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of Heaven.

M

Chr.

*The noblest  
The best  
Character*

Chr. That may be, through its deceitfulness; for a mans heart may minister comfort to him in the hopes of that thing, for which he yet has no ground to hope.

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ignor. My heart tells me so.

Chr. Ask my fellow if I be a Thief. Thy heart tells thee so; Except the word of God beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that has good thoughts? And is not that a good life, that is according to Gods Commandments?

Chr. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to Gods Commandments: But it is one thing indeed to have these, and another thing, only to think so.

Ignor. Pray, what count you good thoughts, and a life according to Gods Commandments?

Chr. There are good thoughts of divers kinds some respecting our selves,

some

some God, some Christ, and some other things.

Ignor. What be good thoughts respecting our selves.

Chr. Such as agree with the Word <sup>What are good thoughts.</sup> of God.

Ignor. When does our thoughts of our selves, agree with the Word of God?

Chr. When we pass the same Judgment upon our selves which the Word passes: To explain myself, The Word of God saith of persons in a natural condition. There is none righteous, there is none that doth good. <sup>Rom. 3. Gen. 6.8.</sup> It saith also, That every imagination of the heart of man is only evil, and that continually. And again, The imagination of mans heart is evil from his Youth. Now then, when we think thus of our selves, having sense thereof, then are our thoughts good ones, because according to the Word of God.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on: As the Word passeth a judgment upon our HEART, so it passeth a judgment upon

*as far as  
is too true*

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upon our WAYS; <sup>or</sup> when our thoughts of our HEARTS and WAYS agree with the judgment which the Word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Pfal. 125. 5.  
Prov. 2. 15.  
Rom. 3.

Chr. Why, the Word of God saith, That mans ways are crooked ways, not good, but perverse: It saith, they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his waies, I say when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.

Ignor. What are good thoughts concerning God?

Chr. Even (as I have said concerning our selves) when our thoughts of God do agree with what the Word saith of him. And that is; when we think of his Being and Attributes as the Word hath taught: Of which I cannot now discourse at large. But to speak of him with reference to us, Then we have right thoughts of God, when we think that he knows us better than we know our selves, and can see sin in us, when,

and where we can see none in our selves; when he think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: Also when we think that all our righteousness stincks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even of all our best performances.

Ignor. Do you think that I am such a fool, as to think God can see no further than I? or that I would come to God in the best of my performances?

Chr. Why, how dost thou think in this matter?

Ignor. Why, to be short, I think I must believe in Christ for Justification.

Chr. How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original, nor actual infirmities, but hast such an opinion of thy self, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christs personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

Ignor. I believe well enough for all that.

M. 3.

Chr.

Chr. How dost thou believe?

Ignor. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his Law: or thus, Christ makes my Duties that are religious, acceptable to his Father by vertue of his Merits; and so shall I be justified.

Chr. Let me give an answer to this Confession of thy Faith.

The Faith of Ignorance.

1. Thou believest with a fantastical Faith, for this Faith is nowhere described in the Word.

2. Thou believest with a false Faith, because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This Faith maketh not Christ a Justifier of thy person, but of thy actions; and of thy person for thy actions sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying Faith puts the soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christs righteousness: (which Righteousness  
of



of his, is, not an act of grace, by which he maketh for justification, thy obedience accepted of God, but his personal obedience to the Law in doing and suffering for us, what that required at our hands. This righteousness, I say, true Faith accepteth, under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted and acquit from condemnation.

Ignor. What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our lust, and tollerate us to live as we list. For what matter how we live if we may be justified by Christs personal righteousness from all, when we believe it?

Chr. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and, as Ignorant how to secure thy Soul through the Faith of it from the heavy wrath of God. Yea, thou also art Ignorant of the true effects of saving Faith in this righteousness of Christ, which is to how and

win over the heart to God in Christ, to love his Name, his Word, Ways and People, and not as thou ignorantly imaginest.

*Hope.* Ask him if ever he had Christ revealed to him from Heaven?

*Ignorance*  
jangles with  
them.

*Ignor.* What! you are a man for revelations! I believe that what both you, and all the rest of you say about that matter, is but the fruit of distracted brains,

*Hope.* Why man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

*He speaks reproachfully of what he knows not.*

*Ignor.* That is your Faith, but not mine; yet mine I doubt not, is as good as yours: though I have not in my head so many whimsies as you.

*Chr.* Give me leave to put in a word: You ought not so slightly to speak of this matter: for this I will boldly affirm, (even as my good Companion hath done) that no man can know Jesus Christ but by the revelation of the Father: yea, and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness

Matth. II. 28.

1 Cor. II. 3.

Eph. I. 18, 19.

ness of his mighty power; the working of which Faith; I perceive, poor Ignorance, thou art ignorant of. Be awakened then, see thine own wretchedness, and flie to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation:

glorious  
doctrines

Ignor. You go so fast, I cannot keep The talk broke  
pace with you; do you go on before, I  
must stay a while behind.

Then they said:

(be;

Well Ignorance, wilt thou yet foolish  
To slight good Counsel, ten times gi-  
ven thee?

And if thou yet refuse it, thou shalt  
know

E're long the evil of thy doing so:

Remember man in time, stoop, do not  
fear,

Good counsel taken well saves; there-  
fore hear:

But if thou yet shalt slight it, thou wilt  
be

The loser (Ignorance) I'll warrant  
thee,

Then Christian addressed thus him-  
self to his fellow. M 5 Chr.

*Chr.* Well, come my good *Hopeful*, I perceive that thou and I must walk by our selves again.

So I saw in my Dream, that they went on apace before, and *Ignorance* he came hobling after. Then said *Christian* to his Companion, *It pitties me much for this poor man, it will certainly go ill with him at last.*

*Hope.* Alas, there are abundance in our Town in his condition; whole Families, yea, whole Streets. ( and that of Pilgrims too ; ) and if there be so many in our parts, how many think you must there be in the place where he was born ?

*Chr.* *Indeed the Word saith,* He hath blinded their eyes, lest they should see, &c. But now we are by our selves, what do you think of such men ? Have they at no time, think you, convictions of sin, and so consequently, fears that their state is dangerous ?

*Hope.* Nay, do you answer that question yourself, for you are the elder man.

*Chr.* Then, I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that  
such

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such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

Hope. I do believe, as you say, that fear tends much to mens good, and to make them right, at their beginning to go on Pilgrimage. *The good use of fear.*

Chr. Without all doubt it doth, if it be right; for so says the Word, The fear of the Lord is the beginning of Wisdom. Job 28.29.  
Psal. 111.10.  
Prov. 17.  
ch. 9, 10.

Hope. How will you describe right fear?

Chr. True, or right fear is discovered by three things. *Right fears.*

1. By its rise. It is caused by saving convictions for sin.
2. It driveth the soul to lay fast hold of Christ for salvation.
3. It begetteth and continueth in the soul a great reverence of God, his word, and ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Heb.

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*Hope.* Well said, I believe you have said the truth. Are we now almost got past the Inchaned ground?

*Chr.* *Why, are you weary of this discourse?*

*Hope.* No verily, but that I would know where we are.

*Why ignorant persons stifle convictions.*

*In generat.*

*Chr.* *We have not now above two Miles further to go thereon. But let us return to our matter. \* Now the Ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to stifle them.*

*Hope.* How do they seek to stifle them?

*\* 2. In particular.*

*Chr.* \* 1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their Faith, (when alas for them, poor men that they are! they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them wax presumptuously confident.

fidant. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this my self; for before I knew my self it was so with me.

Chr. Well, we will leave at this time our Neighbor Ignorance by himself, and fall upon another profitable question.

Hope. With all my heart but you shall still begin.

*Talk about one Temporary.*

Chr. Well then, Did you not know about ten years ago; one Temporary in your parts, who was a forward man in Religion then?

Hope. Know him! Yes, he dwelt in Graceless, a Town about two miles off of Honesty, and he dwelt next door to one Turn-back.

*where he dwelt.*

Chr. Right, he dwelt under the same roof with him. Well, that man was much awakened once; \* I believe that then he had some sight of his sins, and of the wages that was due thereto.

*\* He was so-wardly once.*

Hope. I am of your mind, for (my house not being above three miles from him) he would oft-times come to



to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries, *Lord, Lord.*

*Chr.* He told me once, That he was resolved to go on Pilgrimage, as we go now; but all of a sudden he grew acquainted with one Save-self, and then he became a stranger to me.

*Hope.* Now since we are talking about him let us a little enquire into the reason of the sudden backsliding of him and such others.

*Chr.* It may be very profitable, but do you begin.

*Hope.* Well then there are in my judgment four reasons for it.

*Reason, why  
towards ones  
go back.*

1. Though the Consciences of such men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away, that which provoked them to be religious ceaseth. Wherefore they naturally turn to their own course again: even as we see the Dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all: not that he doth this of a free mind (if we

may

may say a dog has a mind ) but because it troubleth his stomach ; but now when his sickness is over, and so his stomach eased, his desires being not at all alienate from his vomit, he turns him about, and licks up all. And so it is true which is written, *The Dog is turned to his own vomit again.* Thus, I say, being hot for Heaven, by vertue only of the sense and fear of the torments of Hell, as their sense of Hell, and the fears of damnation chills and cools, so their desires for Heaven and Salvation cooll also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and Happiness die ; and they rerurn to their course again,

2 Pet. 2. 22.

2. Another reason is, They have slavish fears that do over master them. I speak now of the fears that they have of men : *For the fear of men bringeth a snare* So then, though they seem to be hot for Heaven, so long as the flames of Hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts ; namely , that 'tis good to be wise, and not to run

Prov. 29. 25.

( for

( for they know not what ) the hazard of losing all ; or at least, of bringing themselves into unavoidable and unnecessary troubles : and so they fall in with the world again.

3. The shame that attends Religion, lies also as a block in their way ; they are proud and haughty, and Religion in their eye is low and contemptible: Therefore when they have lost their sense of Hell, and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them, they like not to see their misery before they come into it: Though perhaps the sight of it first, if they loved that sight, might make them flie whither the righteous flie and are safe ; but because they do, as I hinted before even shun the thoughts of guilt and terror : therefore, when once they are rid of their awakenings about the terrors and wrath of God they harden their hearts gladly, and chuse such ways as will harden them more and more.

Chr. *You are pretty near the business, for the bottom of all is, for want of,*

of a change in their mind & will. And therefore they are but like the Fellow that standeth before the Judge; he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the Halter, not that he hath any detestation of the offences; as is evident, because, let but this man have his liberty, and he will be a Thief, and so a Rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

Chr. So I will willingly.

1. They draw off their thoughts all that they may from the remembrance of God, Death, and Judgment to come.

*How the A-  
postate goes  
back.*

2. Then they cast off by degrees private Duties, as Closet-Prayer, curbing their lusts, Watching, sorrow for Sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that, they grew cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick holes, as we say, in the Coats of some of the

the Godly, and that devilishly, that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal, and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then, being hardened, they shew themselves as they are. Thus being lanced again into the gulf of misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my Dream, that by this time the Pilgrims were got over the Incharnted Ground, and entering into the Country of *Benlah*, whose Air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continu-

ally

ally the singing of Birds, and saw every day the flowers appear in the earth: and heard the voice of the Turtle in the Land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the *shadow of death*, and also out of the reach of *Giant Despair*: neither could they from this place so much as see *Doubting Castle*. Here they were within sight of the City they were going to: also here met them some of the inhabitants thereof. For in this Land the shining Ones *Angels* commonly walked, because it was upon the borders of Heaven. In this Land also the contract between the Bride and the Bridegroom was renewed: Yea here, *as the Bridegroom* Mat. 62. 5. *rejoyceth over the Bride, so did their God rejoyce over them.* Here they had Verse 8. no want of Corn and Wine; for in this place they met with abundance of what they had sought for in all their Pilgrimages. Here they heard voices from out of the City, loud voice, saying, *Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him.* Here Verse 11. all the Inhabitants of the Country called

Ve. sc. 12.

called them, *The holy people, the redeemed of the Lord, sought out, &c.*

Now as they walked in this Land, they had more rejoycing than in parts more remote from the Kingdom, to which they were bound; & drawing near to the City, they had yet a more perfect view thereof, it was builded of Pearls and Precious Stones, also the Street thereof was paved with Gold, so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, *Christian*, with desire fell sick, *Hopeful* also had a fit or two of the same Disease: Wherefore here they lay by it a while crying out because of their pangs, *If you see my Beloved tell him that I am sick of love.*

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards, and Gardens, and their Gates opened into the High-way. Now as they came up to these places, behold the Gardener stood in the way; to whom the Pilgrims said, Whose goodly Vineyards and Gardens are these? He answered,

Deut. 23. 24.



ed, They are the Kings ; and are planted here for his own delights, and also for the solace of Pilgrims, So the Gardener had them into the Vineyards, and bid them refresh themselves with the dainties ; he also shewed them there the Kings Walks and the Arbors where he delighted to be : And here they tarried and slept.

Now I beheld in my Dream, that they talked more in their sleep at this time, than ever they did in all their Journey ; and being in a muse thereabout, the Gardener said even to me, Wherefore musest thou at the matter ? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But, as I said the reflections of the Sun upon the City, (for the City was pure Gold) was so extremely glorious, that they could not, as yet, with open face behold it, but through an *Instrument* made for that purpose. So I saw, that as they

Rev. 21, 18,

1 Cor. 3, 18,

they went on, there met them two men, in Raiment that shone like Gold; also their faces shone as the light.

These men asked the Pilgrims whence they came? and they told them. They also asked them, where they had lodged, what difficulties, and dangers, what comforts and pleasures they had met in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

*Christian* then and his Companion asked the men to go along with them, so they told them they would; but, said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

Now I further saw, that betwixt them and the Gate was a River, but there was no Bridge to go over; the River was very deep: at the sight therefore of this River, the Pilgrims were much stun'd, but the men that went with them, said, You must go through, or you cannot come at the Gate.

The

The Pilgrims then began to enquire if there was no other way to the Gate ; to which they answered, Yes ; but there hath not any, save two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the world, nor shall untill the last Trumpet shall sound. The Pilgrims then, especially *Christian*, began to despond in his mind, & looked this way and that, but no way could be found by them, by which they might escape the River. Then they asked the men if the Waters were all of a depth ? they said no ; yet they could not help them in that case ; for, said they, *You shall find it deeper or shallower, as you Believe in the King of the place.*

Death is not welcome to nature, though by it we pass out of this world into glory.

1 Cor. 15. 51, 52.

Angels help us not comfortably through Death.

They then addressed themselves to the Water ; and entering, *Christian* began to sink, and crying out to his good friend *Hopeful* ; he said, I sink in deep Waters, the Billows go over my head, all his waves go over me, *Selah.*

Then said the other, Be of good cheer my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of death

Christians consist at the hour of death.

death have compassed me about, shall not see the Land that flows with Milk and Honey. And with that, a great darkness and horror fell upon *Christian*, so that he could not see before him; also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake, still tended to discover that he had horror of mind, and hearty fears that he should die in that River, and never obtain entrance in at the Gate. Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with apparitions of Hopgoblins and evil Spirits, For ever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brothers head above water, yea sometimes he would be quite gone down, and then e're a while he would rise up again half dead.

dead *Hopeful* also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by it to receive us. But *Christian* would answer, 'Tis you, 'tis you they wait for, you have been *Hopeful* ever since I knew you: and so have you, said he to *Christian*. Ah Brother, said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of the wicked, *There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men.* These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses. X

Then I saw in my Dream that *Christian* was in a muse a while; to whom also *Hopeful* added this word, *Be of good cheer, Jesus Christ*

N

wakesh

*Christian delivered from his tears in death.*

*Excellent*

may thro be my  
 I ha. 40.2  
 I ha. 40.2

makesh the whole: And with that Christian brake out with a loud voice, Oh I see him again! and he tells me, *When thou passest through the waters, I will be with thee, and through the Rivers, they shall not overflow thee.* Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon; and so it followed that the rest of the River was but shallow. Thus they got over. Now upon the bank of the River, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the River, they saluted them, saying, *We are ministring Spirits, sent forth to minister for those that shall be heirs of salvation.* Thus they went along towards the Gate, now you must note that the City stood upon a mighty hill, but the Pilgrims went up that hill with ease; because they had these two men to lead them up by the arms; also they had left their Mortal Garments behind them in the River; for though they went in with

The Angels  
 do wait for  
 them so soon  
 as they are  
 passed out of  
 this world,

They have put  
 off mortality.

Execlen

with

with them, they came out without them. They therefore went up here with much agility and speed though the foundation upon which the City was stamed was higher than the Clouds. They therefore went up through the Regions of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

The talk that they had with the shining Ones, was about the glory of the place, who told them, that the beauty and glory of it was inexpressible. There, said they, is the Mount *Sion*, the heavenly *Jerusalem*, Heb. 12. 22, the innumerable company of An- 23. 24. gels, and the Spirits of Just Men, Rev. 2. 7. made perfect: You are going now, Rev. 3. 4. said they, to the Paradise of God, wherein you shall see the Tree of Life, and eat of the never-fading fruits thereof: and when you come there, you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There Rev. 22. 1. you shall not see again, such things as you saw when you were in the



Isa. 57. 1, 2.

Isa. 65. 14.

Gal. 6. 7.

John 3. 2.

lower Region upon the earth, to wit, sorrow, sickness, affliction, and death, *for the former things are passed away.* You are going now to Abraham, to Isaac, and Jacob, and to the Prophets; men that God hath taken away from the evil to come, and that are now resting upon their Beds, each one walking in his righteousness. The men then asked, what must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your Prayers, and Tears, and sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and Visions of the *Holy One*, *for there you shall see him as he is.* There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing, the pleasant

pleasant voice of the mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive, even every one that follows into the Holy place after you. There also you shall be clothed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the Throne of Judgement, you shall sit by him; yea, and when he shall pass Sentence upon all the workers of iniquity, let them be Angels or Men, you also shall have a voice in that Judgement, because they were his, and your enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

1 Thes. 4. 17.  
14, 15, 16.  
Jude 14.  
Dan. 7. 9, 10.  
1 Cor. 6. 2, 3.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them: To whom it was said, by the other two shining Ones, These are the men that have loved our

Rev. 19.

our Lord, when they were in the World; and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey; that they may go in and look their Redemer in the face with joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb.*

There came out also at this time to meet them, several of the Kings Trumpeters, cloathed in white and shining Rayment, who with melodious noises, and loud, made even the Heavens to eccho with their sound. These Trumpeters saluted *Christian* and his Fellow with ten thousand welcomes from the world; and this they did with shouting and sound of Trumpet.

This done they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left (as 'twere to guard them through the upper Regions) continually sounding as they went, with melodious noise, in notes on high; so that the  
very

very sight was to them that could behold it, as if Heaven it self was come down to meet them. Thus therefore they walked on together, and as they walked, ever and anon, these Trumpeters, even with joyful sound, would, by mixing their Musick, with looks and gestures, still signifie to *Christian* and his Brother how welcome they were into their company, and with what gladness they came to meet them: And now were these two men, as 'twere, in Heaven, before they came at it; being swallowed up with the sight of Angels, and with hearing of their melodious notes. Here also they had the City it self in view, and they thought they heard all the Bells therein to ring, to welcome them thereto: but above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh! by what tongue or pen can their glorious joy be expressed: Thus they came up to the Gate.

Now when they were come up to the Gate, there were written over it in

Rev. 22. 14.

in Letters of Gold, *Blessed are they that do his Commandments, that they may have right to the Tree of Life; and may enter in through the Gates into the City.*

Then I saw in my Dream, that the shining men bid them call at the Gate; the which when they did, some from above looked over the Gate; to wit, *Enoch, Moses and Elijah, &c.* to whom it was said, *These Pilgrims are come from the City of Destruction, for the love that they bear to the King of this place; and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; those therefore were carried into the King, who when he had read them, said, Where are the men; to whom it was answered, They are standing without the Gate, the King then commanded to open the Gate;*

Rev. 22. 2.

*That the righteous Nation, said he, that keepeth Truth may enter in.*

Now I saw in my Dream, that these two men went in at the Gate; and loe, as they entred, they were transfigured, and they had Raiment put on that shone like Gold. There

was

was also that met them with Harps and Crowns, and gave them to them; the Harp to praise withal, and the Crowns in token of honor: Then I heard in my Dream, that all the Bells in the City rang again for joy; and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the men themselves, that they sang with a loud voice, saying, *Blessing, Honour, Glory, and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.* *Amen & Amen*

Rev. 5. 13, 14

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, *Holy, Holy, Holy, is the Lord.* And after that, they shut up the Gates: which when I had seen, I wished myself among them. *I To Do*

Now

*Ignorance  
comes up to  
the River.*

*Vain-hope  
does ferry him  
over.*

Now while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* come up to the River side: but he soon got over, and that without half that difficulty which the other two men met with. For it happened, that there was then in that place, one *Vain-hope* a Ferry man, that with his *Boat* helped him over: so he, as the other, I saw, did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; But he was asked by the men that look'd over the top of the Gate, Whence came you? and what he would have? He answered, I have eat and drank in the presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you



you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City, to go out, & take *Ignorance* and bind him hand and foot, and have him away. Then they took him up and carried him through the air, to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*. So I awoke, and behold it was a Dream.

*An advertisement.*

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F I N I S.

## The Conclusion.

NOW Reader I have told my Dream to thee,  
See if thou canst interpret it to me,  
Or to thy self, or Neighbours, but take heed  
Of mis-interpreting: for that, instead  
Of doing good, will but thy self abuse:  
By mis-interpreting evil ensues.

Take heed also, that thou be not extreme,  
In playing with the out-side of my Dream:  
Nor let my figure, or similitude,  
Put thee into a laughter, or a feud;  
Leave this for Boys and Fools; but us for thee  
Let thou the substance of my matter see.  
As by the Curtains look within my Vail;  
Turn up my Metaphors, and do not fail:  
There, if thou seekest them such things to find,  
As will be helpful to an honest mind.

What of my dross thou findest there, be bold  
To throw away, but yet preserve the Gold.  
What if my Gold be wrapped up in Ore?  
Naye throw away the Apple for the Core:  
But if thou shalt cast all away as vain,  
I know not but 'twill make me Dream again.

THE END.